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PETER, COMMANDER-IN-CHIEF

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Imprimatur:

✠ PATRICK CARDINAL HAYES,
Archbishop of New York.

New York, December 12, 1930.



Gaetano Frederici

“Peter rising up in the midst of the brethren, said :
Men, Brethren, the Scripture must needs be fulfilled”
(Acts of Apostles i. 15, 16).

PETER, COMMANDER-IN-CHIEF

An Heroic Record of the First Christian
Army and its Catholic Conquests

By
LEO GREGORY FINK
Priest of the Philadelphia Archdiocese

"Thou art Peter and upon this Rock I will build my
Church and the Gates of Hell shall not prevail against It"
(Matthew xvi. 18).

Second Edition

NEW YORK
THE PAULIST PRESS
401 WEST 59TH STREET
1939

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"THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE
IN THE STATE OF NEW YORK"

INTRODUCTION

AMONG those whom Christ commissioned to preach His gospel and to carry on His work in the world, Peter stands preëminent. This was not due to his quick, impulsive temperament which made him swifter to speak and to act than his more cautious companions, nor to any natural gifts or desire for leadership. His impulsiveness led him into many blunders, and brought on him more frequent and sterner rebukes than any other apostle received. Of ambition he never showed a trace: it was the sons of Zebedee who sought to sit at the right hand and at the left of their Master in His kingdom. If it had been left to the Twelve to choose their leader after the Lord's Ascension, it is quite unlikely that Peter would have sought the post, or thought himself worthy of it, and it is almost certain that he would not have been selected.

Yet he was their leader both while Christ lived and afterwards. The choice was not of men but of God. It was not flesh and blood but the heavenly Father who revealed to him the truth about his Master and enabled him to make before anybody else that all-embracing profession of faith:

INTRODUCTION

"Thou art the Christ, the Son of the living God." It was Christ who made him the rock foundation of His Church; it was Christ who, after praying especially for him that his faith should never fail, directed him to confirm his brethren; it was Christ who at the end bade him feed both His sheep and His lambs. Thus by the will of God, Peter was thenceforth the supreme shepherd of the flock.

What Christ did for Peter, and how Peter labored, and suffered and died in his Master's service is a story that has been told again and again. In this little book it is told once more, in a new way. The scriptural account is, of course, followed faithfully. Nothing is claimed for Peter save what is therein divinely attested. Tradition, however, and fancy too, are employed to provide a setting for the all-important facts. They are admirably adapted to make the narrative interesting, especially to the youthful mind.

The story of Peter can never be allowed to die. Though Christ is our Redeemer, and there is neither hope nor possibility of salvation in any other, yet Peter cannot be set aside. His place in the Church, which is the mystical body of Christ and into which we must be incorporated if we are to live in Him and He in us, his authority, and his powers—all belong to him by Divine appointment. We cannot take them away. They were given to him for our welfare—that we may be safe in the time of storm, that our faith may be strengthened,

INTRODUCTION

that we may be protected against the wolves of error and unrighteousness. Loyalty to Christ demands that we fall in with His plans, accepting and obeying the shepherd whom He has set over us. Our salvation depends on it, for he who will not be saved in Christ's way, will surely be lost.

JOHN B. HARNEY,
*Superior-General of the
Paulist Fathers.*

FORWARD! CHRISTIAN SOLDIERS!

THIS story was not written to encourage militarism, nor will these pages purvey the horrors of war for the destruction of your love for God and Country. The symbolism of the military life is used because Christianity has always termed its practical members "Soldiers of Jesus Christ" in the "Church Militant." By the prophets of the Old Law, life was vividly described as a "warfare" and the courageous Apostle to the Gentiles commanded his followers to equip themselves with the "armor of Light," the "helmet of Salvation," the "breast-plate of Justice," the "shield of Faith" and the "sword of the Spirit" for the conquest of the world to God.

The idea of terming Saint Peter the "Commander-in-Chief" is in perfect harmony with the facts which prove that he was appointed by Jesus Christ as the visible head of the Catholic Church, and his successors throughout all the ages to our present time have authoritatively and heroically fulfilled the world-embracing duties of Commander-in-Chief of Christ's Legion of Honor.

It must be understood that the warfare of the

FORWARD! CHRISTIAN SOLDIERS!

Church Militant is a spiritual battle! It is a temporal campaign with an eternal objective! The contending forces consist of the Army of Christ on one side and the triple alliance of a Godless-world, man's uncontrolled passions and the intrigues of Satan on the opposing side. A relentless war has raged throughout the past ages and will continue until the end of time. Preparedness is therefore necessary for the Christian soldier in order that he might courageously combat the enemy who would, if possible, destroy his soul and prevent his victorious entry into Heaven.

Every nation endeavors to glorify its military leaders and bring to the hearts of a rising generation the history of its heroes. The Catholic Church has never lost faith in her leaders in spite of the continuous barrage of "false accusations," but depending upon the sane interpretation of history and trusting entirely upon God she has risen phoenix-like from the ruins of empires and stands as an impregnable fortress upon adamantine foundations.

When Jesus Christ Himself laid these foundations He spoke to Saint Peter in unmistakable words, "Thou art Peter and upon this Rock I will build My Church and the Gates of Hell shall not prevail against it." From the first Commander-in-Chief down to the present Pontiff in Rome no other leaders have ever been so assailed and so maliciously maligned, and yet the Roman Catholic

FORWARD! CHRISTIAN SOLDIERS!

Church today stands out as the largest and most successful of all Christian armies. Why? Because it depends upon more than mere men; it rests upon the promise and the continued presence of the Divine Leader—Jesus Christ, Who said, “Behold I am with you all days even to the consummation of the world.”

The Commander-in-Chief of the Army of Christ can expect nothing else but what the Divine Leader Himself once suffered—persecution. Even when he becomes a beacon-light of hope for all the world encompassed by a surging sea of vice, ignorance, prejudice, bloodshed and atheism, he is accused of the crimes which he incessantly labors to correct and prevent. In spite of the fact that no less than thirty-five Popes died as martyrs for the Faith and even though forty were imprisoned and suffered exile as confessors of the Faith, yet the *past* is purposely forgotten in order to “strike the shepherd” and disperse the fold. Even when such Popes as Innocent III (1198-1216) establish firmly the foundations of administration and service in City Hospitals; when such Popes as Gregory (590-604) uplift music to the realms of heavenly chant; when such Popes as Nicholas V (1447-1455) and Julius II (1503-1513) foster the arts and sciences; when such Popes as Leo I (440-461), Zachary (741-752), Leo IV (847-855) hold back the barbarous assaults of Visigoths, Vandals, Huns, Ostrogoths and Lombards and save Rome as well as

FORWARD! CHRISTIAN SOLDIERS!

western civilization from utter destruction; nevertheless, bigots attempt to extinguish the only "light" which actually burned brightly in those "dark ages" of civil strife and international warfare. Wolf-like have the attacks been made upon the fold of Christ and the chief concern of the enemies of the Catholic Church has always been to destroy the Commander-in-Chief, who from Peter unto the present Pontiff has always shown true leadership and to the question "Quo Vadis" has always answered "back to Rome" and "to the defense of Mother Church."

May you, brave soldier of Jesus Christ, realize that the purpose of this book is not uncertain. It is a tribute of loyalty on the part of a Chaplain in the service of "God and Country" to his ecclesiastical superior and spiritual Commander-in-Chief, and it is a "Call to Arms" for You! There is no vague problem of military tactics found in this book; everything is buoyantly real with enthusiastic truth. In the narrative, which embraces the entire span of our hero's life, history and the Sacred Scriptures were depended upon exclusively; however, in the delineation of the days of youth, history is mingled with what is semi-historical and legendary, and the pen-sketch of the author is hopefully anticipatory of our hero's rugged personality.

The warning of Catholicity's militant missionary has been observed, "if the trumpet give an un-

FORWARD! CHRISTIAN SOLDIERS!

certain sound, who shall prepare himself for the battle?" Hence, the story of PETER—Commander-in-Chief of the First Christian Army—is both defensive and offensive in its description of an immortal hero who died "in action," because it is a record of Truth.

This story was written for You! Forward!
Christian Soldier!

LEO GREGORY FINK.

*Feast of St. Peter's Chains,
Church of the Sacred Heart,
Allentown, Penna., 1930.*

CONTENTS

	PAGE
CHAPTER I	
RUGGED ROCKS.....	1
CHAPTER II	
STRENUOUS FISHERMEN.....	9
CHAPTER III	
SHIP-BUILDING	15
CHAPTER IV	
THE ARMY CHAPLAIN.....	26
CHAPTER V	
ENLISTING IN THE ARMY.....	30
CHAPTER VI	
THE CAPTAIN'S CHILD.....	35
CHAPTER VII	
TWELVE MAJOR-GENERALS.....	41
CHAPTER VIII	
COURT-MARTIALED BY KING HEROD.....	49
CHAPTER IX	
OVERSEAS WITH THE SAVIOR.....	54
CHAPTER X	
THE DESERTERS OF CAPHARNAUM.....	61

CONTENTS

	PAGE
CHAPTER XI	
SEVENTY-TWO COMMISSIONED OFFICERS.....	66
CHAPTER XII	
THE SPY—JUDAS.....	69
CHAPTER XIII	
LOVE'S ALLEGIANCE.....	73
CHAPTER XIV	
THE HEROIC SACRIFICE OF CALVARY.....	79
CHAPTER XV	
THE VICTORY OF THE RESURRECTION.....	84
CHAPTER XVI	
THE COMMANDER-IN-CHIEF COMMISSIONED.....	92
CHAPTER XVII	
THE PENTECOSTAL MOBILIZATION.....	99
CHAPTER XVIII	
SILVER WORDS AND GOLDEN DEEDS.....	105
CHAPTER XIX	
THE FALSIFIED REPORT OF ANANIAS.....	112
CHAPTER XX	
TWO LIEUTENANTS—STEPHEN AND PHILIP.....	119
CHAPTER XXI	
CAPTAIN CORNELIUS—THE CÆSARIAN CONVERT.....	126
CHAPTER XXII	
THE ESCAPE FROM PRISON.....	135

CONTENTS

	PAGE
CHAPTER XXIII	
THE BATTLE OF ANTIOCH	140
CHAPTER XXIV	
ARMY REGULATIONS	151
CHAPTER XXV	
ALLEGIANCE TO AUTHORITY	155
CHAPTER XXVI	
CHRISTIAN STRATEGY	159
CHAPTER XXVII	
OFFICIAL ORDERS	165
CHAPTER XXVIII	
MILITARY HONORS	171
CHAPTER XXIX	
HEADQUARTERS AT ROME	177
CHAPTER XXX	
VICTORY!	184
—————	
TO ARMS!	190
LIST OF ROMAN PONTIFFS	191
BIBLIOGRAPHY	198
CHRONOLOGY	199
PAPAL QUESTIONNAIRE	200
INDEX	211

ILLUSTRATIONS

ST. PETER.....	<i>Frontispiece</i>
JESUS WALKING ON THE WAVES.....	Page 59
THE DENIAL OF ST. PETER.....	Page 60
ST. PAUL VISITS ST. PETER.....	Page 125
THE CRUCIFIXION OF ST. PETER.....	Page 173
“QUO VADIS, DOMINE?”.....	Page 186
ST. PETER’S, ROME.....	Page 188

PETER, COMMANDER-IN-CHIEF

CHAPTER I

RUGGED ROCKS

'TWAS the end of a perfect day. A day's strenuous labor had been combined with a day of wholesome pleasure. Father, mother and their two sons had visited the busy little town of Capharnaum and were returning with a profitable haul and many pleasant memories to their hometown Bethsaida. Whilst mother and sons had visited their friends and relatives in Capharnaum, the fishermen had dragged the Sea of Galilee with their nets.

As the shades of eventide approached, the fishermen came to shore and took aboard the tired mother and her two sons. It was the "homeward bound" trip and the experience was most pleasant, to sail upon the placid waters as the silver moon and the diamond-like stars shone above. Not only the blue skies above but also the mirrored surface of the sea showed forth the "glory of the Lord."

The two boys, Andrew and Simon, leaned over

PETER, COMMANDER-IN-CHIEF

the side of the boat and played with the waves that gently splashed against the prow. The evening zephyrs seemed to breathe a sweet perfumed air that filled the sails and bore the bark towards the shore of Bethsaida. They would soon be "home again." So thought the unwary mother and her children. However, the Captain and pilot of the boat knew quite different. Jonas well knew the deception of the winds and the waves and as he stood before his gentle wife, he expressed his hopes of avoiding the approaching storm.

"Oh, father!" cried out the little wide-awake Andrew, "we have nothing to fear. The boat is strong and you are with us. You have braved many other storms worse than this. We know that you can bring us safely to shore."

"Yes, son, we shall come safe into port. God will help us. God is good and faithful. He will save us, my good children," was the assurance of the confident father.

In the twinkling of an eye the change took place. The tempest arose! The once-placid sea was turned into a seething caldron of foaming waters. The winds came down from the Libanus Mountains and whipped the waters into confusion. Down through the funnel-shaped mountains and deep ravines of the whole shore-line came the tempestuous winds. The grandeur of the starlit night was destroyed and the moon's silver light became pallid and ghastly as it sought refuge behind

RUGGED ROCKS

the dark clouds. The thunders rolled and the lightnings flashed. It was a battle of the skies. The little bark whirled around and around and the sails were soon torn to shreds by the sharp and piercing winds.

"Father, father, shall we all be lost?" was the entreating cry of the faithful little Simon.

"Fear not, son! God will save us," was the hopeful seaman's reply.

"But,—father, see the sharp rocks peering out of the depths of the sea! Surely our boat will be crushed."

"Son, calm yourself! Have faith! God will help us."

"But,—father, do you know all the rocks in the sea?"

"Son, do not worry—all's well that ends well."

"Look, father! see the sharp and rugged rocks. Do you know all the rocks in the Sea of Galilee?"

"Simon, Simon, calm yourself! We must persevere. God will be faithful and true to us."

"But—but—but—father! Are you sure that you know all the rocks in the Sea of Galilee?" was the ever-returning reply.

"No Simon I do not know all the rocks in the Sea of Galilee. What I do know is the channel between these sharp and dangerous rocks. I know how to steer the boat through the channel. That is enough! Simon, never forget that it is not necessary to know all the dangers of life. To have real

PETER, COMMANDER-IN-CHIEF

faith in God is to know the channel through all life's dangers. That alone is necessary. It will always bring you safe and sound into the port of Heaven."

It was too much like a sermon for Simon. The boy went to his mother and crouched upon the pilot's pillow in the prow of the boat. The course was no longer controlled by the hand of man. The boat shuddered along its vacillating course at the entire mercy of the winds. The fishermen were struggling bravely against the waves. Their little boat was tossed about like a cork upon the foaming and seething sea. Little did they expect to reach the shore again! It might never be "home again" for them. The effort to steer the boat appeared useless against such powerful winds. However, strong hands held on and guided the rudder; iron-like bodies leaned upon the oars and bent them against the surging waters; steady winds directed the remnants of the sails and willing hearts persevered in the thought "as long as there is life—there is hope."

It was a battle to save the treasure of the boat more than the bark itself. The sails were being slowly stripped from the sailyards and the masts groaned as if in an agonizing torture when they were bent to touch the crest of a passing billow. The fishing nets hung over the stern and seemed to serve as a shroud that invited new victims to a grave in the watery deep. The hold of the boat

RUGGED ROCKS

was filled with the result of the day's labors and as the waves washed over the craft fishes were swept into the sea of liberty again. The loss of such treasure was accounted as nothing. The destruction of the entire craft would mean very little to the Captain. Yes,—the sturdy sons of the sea, tanned by the heat of many a summer's sun and hardened by the exposures of many a winter's blast, cared for a treasure more valuable than the draught of a seine could ever produce. It mattered little or nothing, if the boat capsized;—they could easily save themselves by swimming to the shore in safety; but the Captain's wife and sons must be saved!

The anxious Captain cast a solicitous glance at the mother holding her terror-stricken Simon in the embrace of her protecting arms. Andrew courageously watched the storm and admired his brave father, but Simon ever-fearful buried himself and closed his eyes in the warm embrace of his mother's arms in order to hide from the terrors of the raging storm. However, this little son, the terror-stricken one, was the hope and joy of the stalwart fisherman amidst the dangers of his hazardous life. Time was to change his disposition. Experience would make him brave. God's grace would perfect his character and ennoble him.

Slowly but surely the battle against the elements was being won. The distant shores of Bethsaida came nearer and nearer and the little "Boat

PETER, COMMANDER-IN-CHIEF

House on the Rock" stood forth as a beacon-light to guide the harassed crew to port. The waves and the winds could indeed be conquered when such hopeful signs appeared! How majestic and determined the "Boat House on the Rock" stood! Truly it was built upon a rock and could not be moved. All the winds and storms of life seemed to beat against it and assail it from all sides; the waves themselves seemed to rise from out the sea's depths and hurl themselves in wrath against the rock-foundation upon which the House was built. It moved not nor was it to be moved.

The good mother pressed her lips upon the brow of her fear-stricken son as the keel of the boat touched the rough shore's strand.

"Simon, Simon; thy mother is with thee. O thou child of fear and little faith. May God give thee strength that thy faith may not fail thee."

A pair of strong arms lifted both mother and child from the pilot's pillow and carried them to the shore, where the happy family walked hurriedly to the "Boat House on the Rock" for protection against the down-pouring torrents of rain. The storm increased its violence and the fishing-boat that had brought all to safety was soon washed away and dashed to pieces upon the rocky shore. The entire day's labor was lost and the Captain's private property destroyed. The only assurance of comfort was that all aboard the boat had been spared the horrors of death in the sea.

RUGGED ROCKS

"God hath saved us" was the thanksgiving thought and expressed word of the rugged sea-Captain Jonas as he watched the lightning flash across the battling clouds of the skies. The good mother still held her son's hand and consoled herself with the wisdom of Solomon that "the fear of the Lord is the beginning of all wisdom" and that God oftentimes selects the weak in order to confound the mighty. The confidence of a mother's love for her child is never shattered by the offspring's weakness or shortcomings. No, the rock upon which the Boat House was built might tremble with the quaking of the earth or with the roll of thunders, but it would ever serve as a lasting foundation for the little structure built thereon. It would never fail. So too, did the good mother hope that her son's love for God, though shaken and assaulted by storms and vicissitudes, would never fail, for it was built upon the rock-foundation of Faith.

Little Simon's love for God was to be as well built as the Boat House. It was to be founded upon the solid foundation of rock-Faith in God through all adversity. Some day, possibly, Simon was to be a foundation stone for the House of God. That was the hope of all Israel in their sons. With such thoughts uppermost in their souls, the noble father and good mother took their two sons home, and in memory of their preservation from the storm they pledged them as a votive offering to the great God of Israel. In the little cottage of the fisherman

PETER, COMMANDER-IN-CHIEF

the Sabbath candles were brightly burning. The strong faith of the father was teaching his fearful son to pray:

“Wonderful are the surges of the sea;
Wonderful is the Lord on High.”

“Thou art my Strength and my Refuge!”

CHAPTER II

STRENUOUS FISHERMEN

Two aged fishermen stood by the Sea of Galilee. They were not discussing the result of their labors in the good old days. No storm was anticipated and no precautions were taken in seeking shelter. It was just one of those everyday meetings of two old friends, who met by the seaside and were talking about the virtues of their sons. Simon and Andrew as well as James and John had grown into manhood and were now full-fledged mariners of the mighty deep. The two old men had indeed braved the storms of the sea for many years, and now they had only to direct the work whilst their stalwart sons carried out their orders. As the aged fathers stood near the pier of Bethsaida and discussed the possibilities of the future, their sons were dipping the nets into the treasured depths for the last haul of the day. They would soon return with the day's spoils. Jonas and Zebedee were indeed happy fishermen!

"I have noted, thy son Simon is growing braver and braver with his increasing years," was the pointed remark of Zebedee to Jonas.

PETER, COMMANDER-IN-CHIEF

"Yes, brave indeed after battling with the cruel storms of life on the briny deep."

"It is the only way; youth must be taught in the school of hardship and experience," philosophized the bearded patriarch.

"Yes, well do I remember how timid as a child my Simon was! How fearful he was! How he would cling to his mother when storms arose!"

"One can scarcely think him to be the same youth. Jonas, I must congratulate you. Simon is indeed the younger in years but verily the natural born leader of your two sons. I have often noticed that Andrew follows Simon."

"Yes, it is true; Simon knows the channels and the seines of the sea as well, if not better, than his father."

"'Tis indeed an humble father who admits his own son's superiority," the aged Zebedee again stroked his beard of wisdom.

"Look, Zebedee, the boats are coming home! Our sons will soon return with their day's haul."

The boats appeared in the distance; the white sails shone brightly as the glaring heat of the sun poured its last setting rays upon the surface of the sea's placid waters. Nearer and nearer the boats approached. The fathers waved their caps in the air and from the ships the signal of "success" was received. The boats came nearer and tacked along the shore towards the little cove beside the "Boat House on the Rock." Three ships nosed their

STRENUOUS FISHERMEN

prows into the little port; the first boat owned by Jonas was manned by Simon and Andrew; the second, owned by Zebedee, was managed by James and John; whilst the third came proudly along under the guiding hand of its sole owner, Philip.

The signal that the young men had sent of their successful catch was indeed true. The day's efforts had resulted in an extraordinary achievement, and it was consoling to the parents to realize that their sons could carry on the work so successfully. The boats were rolled ashore; the nets untangled, washed and stretched upon the beach; the catch was emptied into the carts that awaited, and the boats were lashed with strong cables to the "Boat House on the Rock."

The "Sons of Thunder" had been less fortunate than Simon and Andrew. The ever-talkative Philip was discussing the quality of his catch in order to obscure the quantity. All went happily to home and mother. The joys of an honest day's work were more precious than all the wealth of Cræsus. The singing fishermen ran merrily into their cottages and the welkin-ring of family life was enlivened by the tales and experiences of the strenuous seafarers.

"Simon," began the head of the family, "I have been seriously planning to have a boat built for you. Since you have done so well with your brother Andrew, you may well become now master of your own craft. Andrew will remain sole pos-

PETER, COMMANDER-IN-CHIEF

sector of the old ship and you will receive the new boat as soon as it can be built."

"That will be fine. Give us separate boats and we shall bring home to you a double haul.

"I know that I shall not be the loser. Simon, it is not my intention to make the gain a personal one. I mean to give you your inheritance—before I die," spoke the aged Jonas more and more solemnly.

"Father, speak not of death. Give us the boats but live to see us bring home the reward of your kindness."

"So shall it be, my sons; Andrew, the old faithful bark belongs to you and Simon shall soon receive his new boat. If it were not for the lack of workmen and materials, I would have surprised you long before today. Tomorrow I must go to Cana. Possibly I may find some wood-workers in the hill country to make the ship's parts."

"To Cana, father! Tomorrow Zebedee and his two sons go to the same town."

"James and John? Are they going with their father?"

"Yes; also their mother, Salome. They will visit Cana and from thence they go to Nazareth."

"To Nazareth? What!"

"Yes; to visit a certain carpenter by the name of Joseph."

"Joseph, the carpenter! I had secretly planned to see him myself. Simon, I believe that my con-

STRENUOUS FISHERMEN

versation with Zebedee the other day has led him to do the very identical thing that I am doing. Watch and see for yourself. Zebedee is going to have a boat made for one of his sons. He is going to Joseph with his plans for the contracting of the woodwork."

"John made mention that Joseph was his mother's uncle and thus a family gathering was planned to take place at Cana in the home of Alphaeus," the unsuspecting Simon exclaimed.

"At the home of Alphaeus? Oh, yes, I remember Alphaeus and Mary, whose sons James, Jude, Simon and Matthew I saw some time ago at Magdala."

"You seem to know the families very well, father," the interested son rejoined.

"Yes, I know the whole family. The Virgin Mary espoused to Joseph is, I well remember, the aunt to James, Jude, Simon and Matthew. Thus are they all inter-related."

The subject of relationship was soon dropped and the old "boat-talk" resumed.

"If you wish, Simon, you may accompany me to the hill country."

"With pleasure, father. When do we go?"

"Tomorrow."

"Andrew, possibly you will care to take a vacation until we return. It will be a good rest for you." It was just what Andrew had been looking forward to for the last six months. He wanted

PETER, COMMANDER-IN-CHIEF

to see and hear the great preacher, John the Baptist, who was preaching along the river Jordan.

"With pleasure, father. I will go to the Jordan to hear the great speaker, John."

The plans for the new boat were drawn up and Jonas with his younger son Simon left for the hill country of Galilee. Andrew started out in another direction—towards the "Voice of one crying in the wilderness." Simon and Andrew were soon to meet their friends; Simon in the hill country of Galilee and Andrew along the river Jordan. A few days' vacation would be good for them, and they would come back refreshed after having seen new things, new places and new persons. A vacation was good even for strenuous fishermen.

CHAPTER III

SHIP-BUILDING

THE two brothers returned from their short vacations. Simon had visited Cana and Nazareth with his father; the plans had been given to the woodworkers of the hills and the parts for Simon's boat would soon be finished and brought to Bethsaida, where the ship would be completely assembled. Simon was soon to possess his own boat! He was to go into business and make a name for himself. He could sell his fish to the many markets along the coast and possibly he would be a rich man some day. The great fishermen of Galilee began with small means; they worked and struggled; and, finally they not only owned one boat but four or five. Where they once had to work themselves they now had others in their employ. The boat which Simon was to receive from his father was his inheritance and it was the reward of a son's faithfulness. God would help him to succeed! The energetic youth could foresee no difficulties, and no storms of life could dampen the ardor of his enthusiasm. He was indeed ambitious, and like all ambitious youths he was "painting the end of the rainbow," and all that glittered was to

PETER, COMMANDER-IN-CHIEF

him "real gold." It was only the natural vision of inexperienced youth to whom Providence had not revealed the storms and disasters of life.

Andrew was highly pleased with his gift. It was indeed a faithful vessel that he had inherited, and as it was an heirloom of the family he would see to its good care and preservation. "The old boats," said he, "are indeed the best"—a truth that could not be denied. There was little doubt as to the timber and soundness and durability of a boat that had braved many storms. It had already proven itself. It was indeed like a friend "tried and true"—one in whom Andrew could place all confidence and accomplish great things. He too would become a rich man some day. Possibly he too would own many boats and become a rich fisherman of the Sea. There was no harm in being ambitious. It was good to see a bright future. His father had succeeded; there was good reason for presuming that the eldest son would succeed. Andrew would be his father's successor and his fame would be known all over Galilee.

Thus the two boys dreamed their youthful dreams of the future. They had returned to their home at Bethsaida and had agreed to work together until the new boat was completed. Accordingly the old boat, now the property of Andrew, was to be used by both in friendly partnership. In union there was strength. Simon had always looked to his older brother for assistance

SHIP-BUILDING

and Andrew had always loved his younger brother. Andrew was calm in the midst of calamity, keen in his business transactions, honest in his dealings with all men and progressive in his endeavor to keep apace with the spirit of the times. He had often gone to Capharnaum, for it was at that city that the great highways of Damascus, Tyre, Sephoris and Jerusalem met. It was an ideal city in which to obtain the news of the whole country, and it was there that he had first heard about the wonderful preacher called John the Baptist.

Simon was indeed a strenuous workman, overzealous for the success of his father's business, nervous-tempered and sometimes timid in the midst of adversity for his own interests, but ready at all times to run through fire for the sake of others. The ties of home and mother had ever kept him near the fireside where he learned the great lesson of life from his good father and the experienced Andrew.

Thus, differently natured but held by the bond of love, the two young men learned and realized the joys of the simple life of the Galilean fishermen. Their parents were their real guides; their home was a true circle of happiness; their school days had given them some knowledge of the world, and the religion of the true God had taught them that true contentment arises from a good cause alone. The wealth of Rome, the pleasures of Babylon, the honor of Athens, the glory of Jeru-

PETER, COMMANDER-IN-CHIEF

saalem and even the neighboring pastures of Sephoris and the known luxuries of Tiberias did not entice the Galilean fishermen to abandon honest toil in earning their daily bread.

It was a happy day when the desired materials for Simon's new boat arrived. Everything was made according to specifications. All the "timbers" were in perfect order. The "keel," the "stem and stern posts," as well as the "frames," were made of very tough wood; the "ribs," ready for joining, and the "sheathing," were all tied into bundles. Various "planks" for supporting the "frame," "beams" to prevent the sides of the boat from collapsing, "shelves" to hold the ends of the beams, "ties and struts," all in perfect order, were piled upon the beach. The "spars" were bundled together, the "yards" were tied to a strong and stout "mast" with all the necessary "stays or ropes," four "oars" were bound securely, and the bundle of white canvas upon examination proved to contain a single square sail and a triangular sail. Thus the complete equipment and materials for Simon's new boat were delivered to Jonas at the "Boat House on the Rock."

Simon often looked at the drawings and then inspected the materials. "Surely," thought he, "it would not be difficult to build a boat with everything in readiness." The temptation to build his own boat was great and became greater every day. However, the sound judgment and advice of

SHIP-BUILDING

Simon's father prevailed upon him not to attempt such a work. "Every man to his own trade," was the father's wise motto.

The keel could easily be laid! But—an experienced ship-builder was to lay it. Simon was always impetuous. He bewailed the fact that young men are never given the chance to use the talents that God gave them. He could lay the keel. That was easy. As to the rest of the ship, he felt positive that with the help of Andrew the boat would be completed long before the ship-builders arrived. Time and money could be saved. But—the will of Jonas was law for Simon. He was satisfied to wait for the experienced builders. In the meantime he lost no interest in studying the various parts of his new boat-to-be. The keel was truly a strong piece of wood—the most durable piece in the whole lot. He examined it and realized that it was the ship's foundation. It was just like a stone wall to a building. There was a queer mark upon the keel, which no doubt the poor woodworkers had put upon their workmanship. The carpenter, who had contracted for the woodwork, was a poor man in Nazareth and Simon remembered that his father had called the man Joseph. But, that name was not on the keel. No, there was a strange group of three Greek letters, that he could not decipher. The word "Nazarene" was easy enough to understand. It merely meant "of Nazareth." The other word was one Simon had

PETER, COMMANDER-IN-CHIEF

never seen nor heard of before. It was made up of three letters, namely "I H S," which in the Greek language were called "Iota, Theta and Sigma." Andrew knew the meaning. They were three wonderful letters and each letter was a little symbol or picture of a certain person. "I" stood for "Jesus" Who was to be the "Promised One" and the "One sent" by God to men; "H" stood for "Theos," that is, "God," the Creator of all things; and "S" stood for "Soter," that is, "Savior," the Redeemer of all mankind from sin. In other words, "I H S" was a word-sign that described our dear Lord and told everybody what He was, what He was going to do, and how He was going to do it. Andrew explained the secret meaning of the words, and told his brother that this Person was the One about Whom John, the great Army Chaplain, was preaching. For this Person, John was preparing the way and his voice, crying in the wilderness, was preparing all men for the coming of the Lord.

"Oh, the good Carpenter Joseph wishes to advertise the truth of Our Messiah's coming. Good and faithful Joseph. He has not lost the faith of our fathers. Simon, this little inscription contains the big story of our heart's desire. It is the old reminder of the Hope of Israel." Andrew spoke words of wisdom and Simon listened attentively.

"I well remember. The good rabbi once taught us concerning the coming of the Messiah. Our father also spoke quite frequently of the same

SHIP-BUILDING

Promised One. When we visited the Carpenter in Nazareth he spoke eloquently on the same subject with Joseph's apprentice."

"Did you enter into the conversation?"

"Only for a little while. Andrew, you know father's knowledge of our faith is better adapted to argument than mine."

"What did they argue about?"

"Oh, they unraveled all the prophecies. The noble youth so fair and majestic in his bearing seemed convinced that the coming of the Messiah was near at hand."

"What was his name? Possibly it was some young rabbi?"

"His name? Let me think. What was that first Greek letter?"

"Iota."

"What did it represent? What name?"

"The name of the Promised One, the One Who is—"

"Yes, yes, but—what was His name?"

"Jesus."

"Yes, that was the very self-same name. Possibly this young carpenter is the Messiah." The excited Simon arose and watched his brother.

"Simon, Simon, calm yourself."

"But, Andrew, I remember how my heart burned with love as I spoke with Him. He was more than an ordinary man. Possibly this may be the Messiah, for Whom we are waiting."

PETER, COMMANDER-IN-CHIEF

"Simon, Simon, so impetuous to believe and yet so quick to doubt. You know as well as I do, that our Messiah shall not come from Nazareth but from Bethlehem of Juda."

"Yes, I remember the prophecy very well, 'And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda, for out of thee shall come forth the Leader that shall rule My people, Israel.'"

"Exactly! The prophecy you have well remembered. This good rabbi, whom you met, is a Nazarene, and most likely another zealot as the preacher John."

"John—did you say John? That is the person whom the carpenter told me to seek. John, I remember distinctly, he said, was the son of Zachary and Elizabeth. Elizabeth and his mother are cousins."

"And thus related as second cousins, they have both agreed to prepare the world for the coming of the Lord."

The conversation suddenly turned to sails and sailmaking as Andrew picked up and examined the heavy and durable sails. Woven closely together, they might have been made of flax or hemp or even of goat's hair. It was the self-same material usually used for tents. Probably it was a texture of goat's hair and some fibrous material closely woven together. The two brothers stretched the sails out to their full length. On the lower seam

SHIP-BUILDING

the Tent-maker's stamp or trade-mark was plainly seen, "Saul of Tarsus." It was made in Tarsus of Cilicia, and the Tent-maker was a man named Saul."

"Good workmanship! Fine fabric!" exclaimed Andrew.

"And strong enough to withstand all the storms that may ever assail my boat."

"With such sails you need not fear the sword-like flashes of lightning."

"Nor the sharp steel sword of Damascus itself," laughed the over-jubilant Simon.

The ship-builders came in due time and it was with no little curiosity that Simon and Andrew watched the boat growing before their very eyes. Simon had little doubt that he could build a boat as well as anybody, but owing to his father's explicit order and on account of his own work, he was obliged to be a silent witness to the busy ship-builders at their work. "It always pays to have experienced men build a ship," was the argument of Jonas, who knew what it meant to own a poorly constructed boat. Simon's boat was to be a masterpiece of the ship-builder's craft.

In a very short time the keel had been laid; the parts joined and assembled; the seams filled with oakum and driven in by the caulking irons; and the boat was ready for its launching. The ship-builders had come from Tiberias, where they had previously completed a few Roman trireme

PETER, COMMANDER-IN-CHIEF

galleys. Herod Antipas was endeavoring to bring all the glory of Rome itself to the newly founded city on the Sea of Galilee. The city was indeed named after the Roman Emperor, who gave very liberally to its founding and building. All the inducements of pleasure were installed in Tiberias and hot baths proved to be a drawing-card for people of wealth and leisure. It may have been possible that Antipas wished to see a Roman fleet on the Sea of Galilee and for that reason brought the ship-builders to Tiberias. The Roman Navy had one fleet with its base at Misenum in the Mediterranean Sea, another at Ravenna in the Adriatic Sea, and others in the principal rivers such as the Danube, the Rhine and the Euphrates.

Possessing a world of experience and hardened by the ever-changing nature of their work, these ship-builders were of exceptional interest to Simon. They had seen the world and they were not miserly in the distribution of their treasured experiences. The vices of Corinth, the learning of Athens, the idolatry of Ephesus, the commerce of Tyre, the religion of Jerusalem and the glory of Rome were all common subjects of these ship-builders. There seemed to be no end to their wonderful fund of knowledge and their world of travel. Their education had not been one of books but one of constant travel with the "never-setting sun of the Roman Empire." As a result of their interesting acquaintance with Simon, the Sea of Galilee

SHIP-BUILDING

became somewhat small for his ambitions, the Libanus Mountains were lost when the ship-builders talked of the snow-capped Alps; and the little "House on the Rock" at Bethsaida was transplanted to the Janiculum of Rome itself. It was only a dream of a poor fisherman; it was not to be taken too seriously; it was only the after-thought that lingered when Simon's boat was completed and the ship-builders had departed.

The boat was indeed a masterpiece! It floated like a swan on the breast of the gentle waters. Simon felt the hour for its maiden trip was near at hand. His first voyage would be a "*bon voyage*." It would not be a fishing trip nor would it be a business enterprise. No! The maiden trip of Simon's bark was to be made to the town of his heart. He was going to Capharnaum.

CHAPTER IV

THE ARMY CHAPLAIN

HE came unheralded. He was the herald of Another! He was not of rank nor of the file; he was not to seek honors nor glory for himself. In truth, John the Baptist came into this world filled with ambition and enthusiasm for the cause of the Divine Leader. He could easily eliminate himself and give all glory and honor to God! At the height of his achievements he could easily assert that he was "the voice of one crying in the wilderness," and that his task in life was to do the pioneer work of preparing the "way of the Lord."

In the course of his contact with all manner of men, he became "all things to all men," and found it easy to help others. When the soldiers asked him, "What shall we do?" he answered, "Do violence to no man, neither calumniate any man; and be content with your pay." His preaching had almost led the people who anticipated the coming of "The Promised One" to believe that he was the Messiah himself. The mission which the Army Chaplain had fulfilled in moving men's hearts and in preparing the way for the coming of the Divine Leader was simply wonderful.

THE ARMY CHAPLAIN

Clothed in a tunic of rough camel's hair and with a leathern girdle about his loins, he went forth as the "voice of one crying in the wilderness" and prepared the penitential way for the coming of the "Word made Flesh." The multitudes who possessed more than a modicum of this world's goods, gave food to the hungry and clothing to the poor—as a result of the Army Chaplain's persuasive eloquence. The publicans and tax-gatherers were exhorted unto honesty, and to the brood of viperous Pharisees and Sadducees a warning was sounded when he pictured God as the Eternal Harvester Whose "fan is in His Hand," and Who, on the Day of Judgment, "will thoroughly cleanse His floor and gather His wheat into the barns; but the chaff He will burn with unquenchable fire." The whole country was set afire with the spirit of preparedness for the Coming of the Messiah, Who was to baptize all "in the Holy Ghost and in fire."

As the soldiers stood about the Army Chaplain, they understood very well that he was their good counselor, and they found in him no vestige of an officer "clad in soft garments," nor one who lived "in the house of kings," but a real leader equipped for battle and ready not only to command but also to lead others to death itself—for the cause of the Just God. John the Baptist was indeed "more than a prophet." Those who accepted and believed the doctrine of repentance and

PETER, COMMANDER-IN-CHIEF

preparedness for the coming of the Divine Leader, Jesus Christ, were baptized in the river Jordan. This open acknowledgment of belief in Jesus Christ through the ceremony of the Army Chaplain's form of Baptism was not the Baptism of Christ. No! The Baptism of John did not make its recipients Christians; it merely prepared them for the Baptism of Christ which was to make them Christians, cleanse them of original sin, make them children of God and heirs of Heaven. However, whilst John was baptizing, one day the Divine Leader Himself appeared in their midst and as a sign of approval for His Army Chaplain's work, He asked John to pour the cleansing waters of repentance and preparedness upon His own head.

It was a most extraordinary moment when the Divine Leader condescended to bend His Sacred Head beneath the flowing waters of grace from the hands of His Chaplain. John thought the order of honor should be reversed and that Christ should baptize him. However, the ways of God were not man's ways. Jesus wished it to be thus, "to fulfill all justice" and to set the example for others to follow. When John baptized Jesus, He emerged from the water and lo! the heavens were opened to Him and he saw the Spirit of God descending as a dove and coming upon Him; and behold, a voice from heaven gave testimony of the Divine Leader that He was God, by exclaiming,

THE ARMY CHAPLAIN

"This is My beloved Son, in Whom I am well pleased."

The soldiers in the army of life saw the Divine Leader of the Army of Heaven. The Chaplain bent his knees and bowed his head in adoration before the "Word made Flesh."

A poor fisherman stood near the chariot of a princess. He saw and heard the "glory of the Only Begotten of the Father, full of grace and truth." The princess was sad whilst the fisherman was joyful. The princess shed tears in abundance and asked the poor fisherman the cause of his joy. He answered, "I have seen the glory of the Only Begotten of the Father, full of grace and truth." The princess was Mary of Magdala. The poor fisherman was Andrew, the brother of Simon. Both went back to Galilee with "good news."

CHAPTER V

ENLISTING IN THE ARMY

THE humble Army Chaplain insisted that he was not the Divine Leader. The spirit of his good mother Elizabeth dominated his whole life; he was ever conscious of his mission to prepare the way for his Master. Like a Spartan warrior whose mother sent him forth to battle with the instruction of "returning with his shield or upon it," John the Baptist battled bravely to win the crown of victory. He explained that the Divine Leader Himself would be valiant and self-sacrificing in going forth to battle against Satan and his cohorts in the Army of Sin; the prophecies concerning the Divine Strategy were to be fulfilled in every detail, and Christ was to become the world's greatest Hero in the great sacrifice of Calvary.

Thus John the Baptist told all the people that he had only baptized "in water," but that One was in their midst Who came after him and Who had been set above him. The Sanhedrin was much alarmed at the crowds in Bethany on the other side of the Jordan opposite Jericho, but no definite infraction of the laws could be found in the Army

ENLISTING IN THE ARMY

Chaplain's methods of preparing the Highway of the Cross for the coming of the Divine Leader.

One bright day as the crowds were listening to the usual discourse concerning repentance, a majestic figure came down from the Mount of Temptation and as soon as the Army Chaplain recognized the newcomer he exclaimed, "Behold the Lamb of God! behold Him, Who taketh away the sins of the world." The Master had come at last to gather the military forces of His Church! The Chaplain had indeed prepared the way and the Divine Leader had at last arrived.

Two fishermen, encouraged by the assurances of the Army Chaplain and drawn by the strong personality of the Divine Leader, went to the little tent along the river Jordan. These two fishermen were Andrew, the brother of Simon, and John, the brother of James. The plans which the Divine Leader had formulated for His three years conquest of the world, were no doubt divulged to the enthusiastic visitors. When they departed from the tent they were signed by the Sign of the Cross as soldiers in the Army of Christ.

Andrew was zealous and wished to see an early increase in the Army of Christ. His first appeal was made to his own brother Simon, whom he dearly loved and wished to benefit by an early enrollment in the forces of the Divine Leader.

"We have found the Promised One," and "One Who is sent" to lead the militant forces of God's

PETER, COMMANDER-IN-CHIEF

Church! The appeal was most striking! It struck the rock of Simon's heart and the fountain of his soul's love was opened. Simon wished to see the Divine Hero and Savior of the World! He would come at once! Andrew and John took him to—Jesus.

Jesus looked gently upon the prospective soldier. He saw in him the solid rock upon which He could build His Church. This immovable rock was to withstand the combined attacks of all enemies, for Simon was to be the Commander-in-Chief of the Army of Christ. Jesus looked upon the future Vicar on earth, the one to represent Him in the entire visible world, the infallible teacher of His doctrine, the Rock immovable! and He exclaimed, "Thou art Simon, the son of Jonas; thou shalt be called Cephas, which is interpreted Peter." The third Apostle was thus admitted to the Apostolic staff of the Army of Christ. Andrew, John and Peter were to be trained in the school of the Christian soldier; they were to be taught the manual of Sacramental arms; they were to learn the Doctrinal Drill of Christian Regulations and their Special Orders were to be the Commandments of God and His Church.

The old saying that all good things come in "groups of three" may have been true of the first Disciples of Christ. However, it did not long remain so. The next day the fourth leader was added to the little group. Philip was simply told

ENLISTING IN THE ARMY

by the Divine Leader, "Follow Me," and he obeyed the command. It was a case of blind obedience with an undoubted faith and trust in Jesus. Like all enlisted men who upon their entrance into the army try to induce their companions to follow them, so too Philip sought Bartholomew and enthusiastically exclaimed, "We have found Him, concerning Whom Moses in the Law and the prophets did write, Jesus, the son of Joseph of Nazareth."

Bartholomew was not quick in accepting hearsay, gossip and rumors, and thus being a bit skeptical, replied with the usual sarcasm concerning the Nazarene, "Can anything of good come out of Nazareth?" It was an unanswerable rebuke to Philip. He knew Nazareth was not a producer of anything notably "good," but still trusting in the Divine Leader, he asked Bartholomew to "come and see" for himself.

When Jesus saw Bartholomew approaching, He exclaimed, "Behold, an Israelite in whom there is no guile." Bartholomew immediately asked how it happened that he was known to Jesus. The Divine Leader then related how He had seen him under the fig-tree, and this convinced Bartholomew that Jesus was in reality the Messiah, for he immediately exclaimed, "Thou art the Son of God; Thou art the King of Israel."

The first company of Christ's soldiers thus numbered five. All were invited by the good

PETER, COMMANDER-IN-CHIEF

Mother of the Divine Leader to attend a wedding feast in Cana, where He was publicly to manifest His miraculous power in obtaining more enlistments of valiant soldiers into His Army of Victory.

CHAPTER VI

THE CAPTAIN'S CHILD

THE Divine Leader took His Disciples or Officers-to-be to the wedding feast of Cana in Galilee, where He caused a great deal of excitement by proving Himself to be more than Julius Cæsar or Alexander the Great. He proved that He was more than a mere human leader. He was a Divine Leader; He was really and truly both God and man; He was the Second Person of the Blessed Trinity, the Promised Messiah and the Savior of the world.

In order to prove to the whole world that He was not a mere man as Julius Cæsar or Alexander the Great who sought to conquer men by killing them or reducing them to the bondage of slavery, Jesus Christ the Divine Leader performed certain "wonderful things," called miracles. These miracles were not the acts of a magician who only uses natural means which we do not understand or are not quick enough to grasp through our sight or hearing. These miracles of Jesus were certain wonderful acts, much greater than natural wonders, and thus they were termed supernatural wonders. Jesus, as God, had power over all things, and by exercising this power He showed

PETER, COMMANDER-IN-CHIEF

and proved that He was a Divine Leader of all men, over all nature and above the Angels in Heaven itself.

The first "wonder" that Jesus performed was to change the water into wine at the marriage feast of Cana, and the witnesses of this first manifestation of His power were Peter, Andrew, John, James and Philip. Immediately after this manifestation of Christ's Divine power, the Officers of the new Army of Christ were given "leave of absence" in order to celebrate the Feast of the Jewish Passover.

At the head of the Galilean Army the Divine Leader marched in power and glory. Nearer and nearer they drew to the golden city of Jerusalem. Everywhere the secret power of the Divine Leader was visible as He went about quietly "doing good." Upon seeing the traffic of business enterprises and the schemes of the money-changers in the Temple of His Heavenly Father, He drove the sacrilegious wretches out of the Temple and overturned their money-tables. When Jesus thus openly showed the deep respect He had for His Father's Temple, He also prophesied that should the temple of His Sacred Body be destroyed, He would raise it up on the third day and prove thereby that He was in reality the Son of God.

While the Officers of the Army of Christ were sojourning in Jerusalem, a certain man came to Jesus secretly in the darkness of the night and

THE CAPTAIN'S CHILD

inquired as to the things necessary in order to join the Army of Christ. The man's name was Nicodemus. The first requisite, he was told, was to be born again. "To be born again" was hard to understand, but Jesus explained that the words meant that a person was "to be born of water and the Holy Ghost," that is, he was to be baptized in order to become a child of God and an heir of Heaven. So strict was the obligation that if anyone would not comply with the command, he could not be admitted to membership in the Church.

The Divine Leader, with His disciples, left Jerusalem and passed through Judea and Samaria and came to Nazareth, where He preached in the synagogues concerning His mission as the Messiah of the world. The Jews were accordingly highly incensed and instead of receiving Jesus, drove Him out of their meetings.

Upon His arrival at Cana, a certain Captain of the Roman Army came and besought Him to visit his home for the purpose of curing a little child dangerously ill. The brave Captain had, no doubt, heard of the wonderful power of the Divine Leader and cried out, "Lord, come down before my little one dies." Since Jesus had changed the water of Cana into wine, the Captain knew that He could also cure his son, and his ardent request was for Jesus "to come down" to Capharnaum. He did not immediately realize that Jesus had power over

PETER, COMMANDER-IN-CHIEF

time and space, and accordingly in order to manifest His power, Jesus said, "Go—your son lives." It was just one o'clock in the afternoon, and when the Captain arrived home the servants told him that the fever left the child and improvement began exactly at the same time the Divine Leader said, "Go—your son lives." The Captain fully realized that Jesus was indeed more than a mere man.

From Cana, Jesus led His little company of disciples—the possible future Officers of His Army—to Capharnaum, "His own city," and made it the base or headquarters for all His activity around the Sea of Galilee. His first Disciples, the future Generals of His Army (Peter, Andrew, James and John), were not with Him. They had in all probability gone to Judea—into the pilgrim-army that marched to Jerusalem. Upon their return they took up the work of fishing at Bethsaida and waited the arrival of the Divine Leader.

When Jesus came to Bethsaida He found His officers—fishing. Peter and Andrew were casting their nets into the sea; He called them to the shore and gave them their final orders to His service. "Come after Me, and I will make you to become fishers of men," was the command of the Divine Leader, and the obedient Peter and the docile Andrew immediately left their nets and boats to follow Jesus. A little further along the shore, two other fishermen were found mending their nets

THE CAPTAIN'S CHILD

and Jesus called them also. They answered the command of the Divine Leader at once and followed Him. They were James and John who abandoned their nets and boats to the care of their father, Zebedee, and his hired men.

Jesus had performed two miracles, the first over the elements of nature by changing water into wine, and the second over the physical body of the Captain's child. The third miracle was to be performed over the unseen spirit world. In the synagogue of Capharnaum whilst preaching to the people, a man suddenly arose who was possessed of an evil spirit; his cry attracted the attention of everyone. "What is there between us and Thee, Jesus of Nazareth, I know who Thou art—The Holy One." It was indeed an open confession of the evil spirits who controlled the poor man and Jesus immediately said to them, "Speak no more and go out of the man," and the evil spirits left the man. His nature was changed; he was indeed a human being with a disposition common to all men. The Divine Leader had shown His power over all nature, seen and unseen. His fame spread over Galilee and all the people were living in daily expectancy of His visitation to their cities.

It was then, that Peter having seen the power of Jesus, took the Divine Leader to the little home of his mother-in-law, where she was sick of a great fever. Into the humble home of the sick woman Peter led his Master. Jesus saw the love of Peter

PETER, COMMANDER-IN-CHIEF

for his good relative. He took the hand of the good mother and drew her from her bed of suffering and handed her over to the overjoyed family.

To a young person, and even to the average Catholic, the fact that Peter, the first Pope, the Commander-in-Chief of the Catholic Church, should be married, seems somewhat extraordinary and at variance with present-day regulations. However, upon closer examination of the Sacred Scriptures, you will find that Peter eventually left all things to follow Christ, and the law of celibacy enforced by the Roman Catholic Church upon its priests was truly inspired by the life of Jesus Himself and such examples as were set forth by John the "Beloved Disciple" and Paul, the world's greatest missionary.

The Divine Leader looked upon His prospective officers and told them in plain words, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." It was then that Peter courageously answered, "Behold, we have left all things, and have followed Thee: what therefore shall we have?" And Jesus looked benignly upon them and said, "Every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive a hundredfold and shall possess life everlasting." Peter loved the Divine Leader, and made the sacrifice of self and all his possessions to win "life everlasting."

CHAPTER VII

TWELVE MAJOR-GENERALS

THE story of the famous "Gordian Knot" is well known to most students of history. The knot itself was no more than a bit of knotted fibre that held a yoke securely to the pole-shaft of a war chariot. It concerned the people very little, but the prophecy concerning the man who should untie it was most important. It was said that the man who could successfully untie the "Gordian Knot" would eventually become ruler of all Asia. Many generals, statesmen, poets, orators and heroes made futile attempts at untying the knot until Alexander the Great in the year 333 B. C. with one clever blow of his sword cut it in twain. He became the ruler of all Asia because he untied the "Gordian Knot"—so the people said.

When the Divine Leader came upon the battle field of life he discovered a yoke of superstition galling the Jewish people and an unwieldy chariot of ignorance crushing the pagan races. Superstition and ignorance seemed to be linked together by another "Gordian Knot" that could not be untied by any of the world's greatest heroes. The human power of men could neither untie the

PETER, COMMANDER-IN-CHIEF

knotty problem nor cut it in twain. It actually required some supernatural power to accomplish the feat. Jesus was not merely a man but He was the Divine Leader, and it was with the sword of truth that He shattered the false ideals and sophistry of His times. The sword of truth He wielded with no hesitancy, and in Him was the prophecy fulfilled that He should be a Ruler of His people, not only of all Asia but of the entire world. They were to go forth into all the world, teaching all things that He had commanded, and baptizing in the name of the Father and of the Son and of the Holy Ghost. The "Gordian Knots" of superstition and ignorance were always to be untied by the sharp steel of the sword of Truth—Christian Doctrine.

From Capharnaum the little army of Christ wended its way to Bethsaida. There the fishermen were all busily engaged, and Peter and Andrew with James and John loosened their boats and set out into the deep to try their "fisherman's luck." They labored indeed all night long but they "caught nothing."

The Divine Leader of the Land and Sea Forces entered the boat of Peter. The first throne of the Fisherman was occupied by Jesus Himself and He commanded the tired fishermen to launch out into the deep in order to let down the nets. It seemed a useless task, but Peter knew that with the Divine Leader all things were possible and admitting that

TWELVE MAJOR-GENERALS

they had labored all the night and had taken nothing, Peter said: "but at Thy word, I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking."

All were astonished. It was indeed another miracle of the Divine Leader. Peter could no longer restrain himself, and he fell down upon his knees before Jesus and cried out: "Depart from me, O Lord, for I am a sinful man." This new miracle was another revelation of the power of Jesus over all nature, and James, John, Andrew and Peter stood before their Master in admiration. The Divine Leader looked gently and lovingly upon Peter and said, "Fear not, from henceforth thou shalt catch men." The work of Peter had been that of catching fish in order to make his living, but now his work was to be changed to catching souls for the kingdom of heaven.

The boats were brought to shore and leaving all things, the fishermen immediately became ardent admirers of Jesus and followed Him. As fishermen go out with nets to catch fish, so were they to catch into the nets of God's grace, through their preaching and teaching, the souls of men and haul them into the boat of Peter—the Catholic Church.

PETER, COMMANDER-IN-CHIEF

The net of the fisherman naturally deprives the fish of their life, but the net of the Gospel of Christ was to endear men to their captors and bring them to greater happiness than the open sea of unbelief, sin and worldly happiness might ever afford them. They were to be protected and kept safe from all harm; the storms of the sea could beat against the house built upon the rock, but with its protection all within were safe and sound. On the journey around Galilee the "Fishers of men" heard the Gospel of Christ termed by everybody "The Good News"; it was preached to everybody, not to the rich alone but also to the poor and the lame and the blind—all had the Gospel preached to them. In addition to accompanying Christ and hearing His words of wisdom, the followers of Christ were also witnesses to a miracle performed upon a leper and a paralytic, after which they came to Capharnaum. The Divine Leader had already selected six men who were to be His generals and another was soon to be chosen. Poor fishermen had been selected to become the future generals of the Army of Christ—to catch souls. A Tax Collector (who may have been termed by the overtaxed people, "a ravening wolf in sheep's clothing"), was to become a good shepherd and a future general of Christ—to lead souls. What was his name?

The Emperor Tiberius is quoted as having once said that "a good shepherd does not flay his sheep



P. O. C. R. N. O. R. S. T.

“O thou of little faith, why didst thou doubt?” (Matt. xiv. 31).

TWELVE MAJOR-GENERALS

but shears them." In other words, he meant that a good ruler should not kill his subjects but let them enjoy life in order to levy taxes upon them. He believed that a successful ruler was the one who would shear his sheep—that is, one who could take all their money from them. After they were fleeced and made poor, the most prudent thing to do was to "give them bread and circuses." Bread would keep them alive and circuses would make them happy even with their sad lot in life.

Tiberius had only to wait for the golden fleece that came so swiftly to his treasury in Rome. It was a most unpleasant occupation to do the Emperor's "dirty work" of fleecing the people out of their hard-earned money, and then to endure the hatred and rebuffs of the almost suffocated taxpayer, but it had to be done. Certain men were selected to do the work and their daily task was truly one that was uncongenial, because of the hatred manifested toward the "tax collector" by the "taxpayer." To this class of men, a certain man named Matthew belonged. He was busily engaged at his work. When the Divine Leader saw him he was seated at his receiving-desk, pen in hand, counting the money, placing the coins into bags and then recording the payment of the poor oppressed taxpayer in the government report before him. Where Matthew sat and received the taxes, the roads of Capharnaum branched out to Damascus, to Tyre and Sidon and also to Jeru-

PETER, COMMANDER-IN-CHIEF

saalem. It was an ideal place to "hold up" the traveler and relieve him of his money, and to place the custom-duties upon the caravans as they passed through Capharnaum.

The Divine Leader saw the tax collector whom he knew to be Matthew, one of the sons of Alphaeus of Cana, a brother of James, Jude and Simeon. Only a few words were necessary to enroll him in the ranks of the Army of Christ. "Follow Me" was gently spoken, and his position, his money, his friends and enemies were all abandoned—he followed Christ, and became the lucky seventh apostle.

The Divine Leader rejoiced in his seventh future officer. Although Matthew was indeed a publican and regarded as a sinner, Christ plainly stated that He came to the world not only for the just ones but also for sinners; He would not crush the bruised reed nor quench the smoking flax. He would rejoice in saving sinners and would prove His divine power by changing sinners into saints, weak men into powerful soldiers and ignorant mortals into inspired leaders. The Army of Christ was increasing and His officers were soon to be prepared for their work of spreading the Faith of Christ. The die was cast; the Army would soon be completed; the Divine Leader would not always stand at the head of His Army; He required generals who would carry on the work after He had made the supreme sacrifice of His life for mankind.

TWELVE MAJOR-GENERALS

The generals of Christ's army were selected, trained and carefully instructed: soon they were to be commissioned. Twelve men, once fishermen, shepherds and business men, were now to become the first overseers or Bishops of the Church of Christ — they were indeed Twelve Apostles or Major-Generals whose names were as follows:

1. Simon Peter, son of Jonas, Bethsaida, Galilee.
2. Andrew, son of Jonas, Bethsaida, Galilee.
3. James the Greater, son of Zebedee, Bethsaida, Galilee.
4. John, son of Zebedee, Bethsaida, Galilee.
5. Philip, son of Jonas, Bethsaida, Galilee.
6. Bartholomew (Nathaniel), son of Tholomeus, Cana, Galilee.
7. Matthew (Publican), son of Alphaeus, Cana, Galilee.
8. Thomas (Didymus), Galilee.
9. James the Less, son of Alphaeus, Cana, Galilee.
10. Jude (Thaddeus), son of Alphaeus, Cana, Galilee.
11. Simon (Zelotes), son of Alphaeus, Cana, Galilee.
12. Judas (Iscariot) Kerioth, Judea.

These twelve Major-Generals were to go forth and conquer all nations, and the reward for their zeal would be as follows:

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.

PETER, COMMANDER-IN-CHIEF

4. Blessed are they that hunger and thirst after justice, for they shall have their fill.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

The character of the soldier was stipulated; the battles of life numbered; and the reward was not to be an earthly kingdom, but eternal glory in Heaven. The conquest of souls was for God in eternity!

CHAPTER VIII

COURT-MARTIALED BY KING HEROD

THE historical account of the undaunted valor of Socrates as he languished in the Athenian prison is one that is read with extreme admiration by all students of history. Unjustly condemned and exulting in his belief of God's existence and the immortality of his own soul, he faced death bravely and carried out the punishment allotted to his supposed crimes. He drank the hemlock that was raised to his own lips by his own hands, bidding his dearest friends farewell. Those who condemned Socrates were immersed in the false worship of the pagan gods and intensely interested in the material things of this world, whilst Socrates was indeed interested in spiritual things and taught youth to believe in the existence of God.

About twelve miles southeast of the mouth of the river Jordan, where it empties millions of gallons of water into the Dead Sea daily, the flat-topped mountains of Moab appear, upon the crest of which the drear blackwalled fortress of Machaerus was built. This fortress frowned down upon the gorge beneath and the valley that extended itself westward before it. Nearby stood

PETER, COMMANDER-IN-CHIEF

the magnificent palace of King Herod. The prison was located high above while the palace was at a lower altitude and hence more easily accessible.

Above in the prisoners' dungeon, an Army Chaplain was imprisoned. Below in the luxurious structure lived a tyrannical monarch and his adulterous wife in all the splendor and lasciviousness of their court. The Army Chaplain was John the Baptist; the debauched king was Herod.

In his silent meditative moods the eye of the Army Chaplain traveled over the scenes before him; he saw the Dead Sea, the scenes of his life and labors from the home of his childhood to the hill-country of Judea, the wilderness of his fasting and the solitudes of his prayer, the places of his earnest preaching to the soldiers, and the refreshing waters wherein he so often baptized his penitents and prepared them for the battle of life and the coming of the Divine Leader. The little window of his dungeon cell opened up a vista of life that was world-wide; the little cell was indeed widening into the courts of eternity.

In the palace below, the intrigue of Herodias and her daughter Salome was wrought and the feast of another night was prepared. 'Tis night! The palace resounds with revelry and drunken merriment. The wealth of Herod pours itself out upon a pageantry of worshiping parasites. The banquet is prepared; the wine flows freely; unbridled, the passion of the King bursts forth

COURT-MARTIALED BY KING HEROD

anew. Salome, the maiden, dances. The art of Greece and Rome is applauded. The King is pleased exceedingly; he promises with an oath to give the girl whatsoever she would ask of him, even if it be half of his kingdom—and a guilty mother whispers her murderous wish.

'Mid the silence of the night, the Army Chaplain prays away the solitary hours with God. Alone with God! He realizes that "there was a man sent from God, whose name was John"; that "this man came for a witness, to give testimony of the light." He understood that he was indeed the one whose name was John; that he had been the blessed gift to Zachary and Elizabeth in their old age; that his father had prophesied concerning the coming of the Messiah and that he as the forerunner of Christ was to preach "the baptism of penance for the remission of sins," as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness; prepare ye the way of the Lord, make straight His paths."

He recalled how he had preached to the multitudes, "That even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire," and when the multitudes asked him, "What then must we do?" he answered the merchants and the business men that they were to "extort no more than that which is appointed," and the soldiers, "to do violence to no man, neither calum-

PETER, COMMANDER-IN-CHIEF

niate any man, and be content with your pay." His mission in life was truly that of making straight the ways of men for the coming of the Divine Leader; he was to be more than a prophet who was to show the world the "Lamb of God, Who was to take away the sins of the world," and he was a witness to Jesus as the Messiah when he cried out, "Behold the Lamb of God," and saw the Spirit of God descending upon Christ. Yet, with all these accomplishments in life, he realized at all times that Christ was to increase in power while he was to decrease; the latchet of the Divine Leader's shoe, the humble Army Chaplain confessed, he was not even worthy to loose.

And while he thus contemplated his life and his works, the Army Chaplain heard the fast approaching footsteps of the guard. The cell-door was suddenly flung open; his chains were loosened; a rough command to leave his dungeon was given; prisoner and guard hastily left the dark and drear walls and marched to the executioner's chamber where, sword in hand, the headsman awaits his king's enemy.

The moon shone and the stars studded the firmament. The heavens were telling the glory of the Lord — while the saint communed with his God. Suddenly another harsh soldier's command was heard and the heavy steel sword of Damascus did its deadly work. The dancing girl rushed into the banquet hall of the drunken king with her

COURT-MARTIALED BY KING HEROD

trencher containing the bleeding head of the saint. The palm of martyrdom, the laurel of victory and the olive branch of peace, symbolized the rewards for the Army Chaplain's sacrifice.

In the early hours of morning, a small group of John's friends stealthily crept along the black walls of the dungeon; they had heard of their Chaplain's martyrdom and they came to carefully wrap up the bleeding corpse and carry it away to the tomb prepared for it. The bloody hand of Herod had done its worst while the gentle hands of true friends lovingly bore their friend to his silent tomb.

CHAPTER IX

OVERSEAS WITH THE SAVIOR

WHEN the news of the bloody execution of John the Baptist had reached Jesus, He was truly sad. A noble and courageous soldier of Christ had fallen in the first battle of Christianity. As David loved Jonathan, so did Jesus love John the Baptist, and hence we can easily surmise that it was with a heavy heart that Jesus made His way through the little towns. After performing many miracles upon the sick and infirm, He set sail across the Sea of Galilee for the purpose of resting His weary body and His sorrowful soul. But the Divine Leader was unable to find rest in this world of spiritual action and conquest. Truly, the Savior passed over the sea only to enter into new fields of endeavor. "The die was cast" in the conquest of souls. As Julius Cæsar once crossed the Rubicon which marked the boundary of his province and declared "the die is cast" when he thought victory imminent, so too did Jesus the Divine Leader cross the Sea of Galilee which was truly another Rubicon for His miraculous victory over the hearts of men. Men who had been merely fascinated by the preaching of Jesus were henceforth to leave all

OVERSEAS WITH THE SAVIOR

things and follow Him; town after town was to open wide the gates of faith, not to a conquering Cæsar, but to the Divine Leader Whose miracles proved that He was the "Son of God."

What was this important strategy? None other than the stupendous miracle of the multiplication of the loaves and fishes. The crowd which awaited the arrival of Jesus was enormous. The "desert place" was a real camp for the mobilization of all the followers of Jesus who now numbered about five thousand men, and also many women and children who came to hear the Divine Leader speak and even to follow Him wherever He might lead them. After speaking in His usual gentle manner to the assembled forces, He comforted their souls and their feeble and sick bodies were rejuvenated. Jesus realized the great distance they had traveled. Many indeed were pilgrims making their way to Jerusalem for the Passover. Thus He had compassion on the multitude and wrought a miracle in their favor.

In the desert no food could be found. The hour was already very late. The people had come great distances and it was no short distance to the nearest towns where food might be possibly purchased. The Apostles became much interested in the people and questioned Jesus concerning the care of the multitude. Jesus answered, "They have no need to go away, do you yourselves give them to eat." This Jesus did to try the Apostles.

PETER, COMMANDER-IN-CHIEF

They stood in a quandary and looked at one another, not knowing what to do, when suddenly Jesus again spoke, but this time directly to Philip, "Where shall we buy bread to feed all this multitude?" Jesus knew what He was about to do, but would not immediately make known His plans. "Two hundred denarii (about \$28.00) would not buy enough bread for them that everyone may take a little." Jesus then saw how sincere the Apostles were in proposing to spend their entire treasury for bread and turning to them He said, "How many loaves of bread have you?" And Andrew hastily replied, "There is a young lad here who has five loaves of barley bread and two fishes, but what is that among so many people?"

Orders were issued. The Divine Leader spoke and His commands were carried out. The vast army consisted of five thousand men, besides many women and children. The men were formed into companies of fifty and told to be seated about the grassy field. Then Jesus stood up, head and shoulders over everyone; the Divine Leader took the five loaves of bread and the two fishes and lifting up His eyes to heaven, He blessed, broke and gave the loaves and fishes to the people. The five thousand men and their families were fed upon the five loaves and two fishes! Truly, a miracle had been performed! The fragments alone amounted to twelve baskets. The miracle was performed not for one or two persons, but for the

OVERSEAS WITH THE SAVIOR

multitude which rejoiced in the power of Jesus.

Bethsaida was truly a battlefield of glory! The feeding of the multitude encamped on the grassy plateau under the direction of the twelve Major-Generals of Christ was indeed a miracle. How Christ, the Divine Leader, could multiply the five loaves of bread and the two fishes in such a manner that the entire number of people, reckoned to be thousands, were satisfied, caused the crowd to gasp in wonderment. No army commissariat ever accomplished what Jesus had done. It was not natural—truly it was a supernatural power which He exercised over all things, and the truth that Jesus was Divine was now firmly established in the minds of everybody. His power was not limited by time, space, and the laws of Nature—for He was the God of Nature, the “Word made Flesh,” dwelling amongst men and His glory was the glory of the “Only Begotten of the Father, full of grace and truth.”

The Divine Leader realized quite well that the people would soon attempt to proclaim Him as their King, and He saw that even His own Apostles were anxious to crown Him as an earthly monarch. The Army of Christ would thus become victorious and would never suffer defeat—this was the general belief of everybody. But Jesus thought differently. He was truly a King, but not a King to oppose the established order of the country; He was not to usurp the earthly throne of Herod; He

PETER, COMMANDER-IN-CHIEF

was not to evict the Counsel of the Sanhedrin nor was He to revolt against the authority of the Roman Cæsars. No!—the humility of Jesus overcame any such thoughts of power and glory.

What did Jesus do? Bidding the crowd to go home He gave the Apostles orders to embark immediately for Bethsaida in the vicinity of Capharnaum. They knew His orders were to be obeyed and thus entering the boat they set sail at once and left Jesus standing alone on the shore. The few remaining people went to their homes and then Jesus, like all great men who achieve something in life, went alone into the silent place—the sanctuary of the mountain—where He planned and prayed. He realized the ephemeral spirit of the multitude, and He fortified Himself against all discouragements which might arise from the attacks of His enemies and the desertion of false friends. The sorrows of the Divine Leader were great indeed when He contemplated the coming battles in which some of His most trusted Generals would forget the countersign of the Cross and desert the standard of Christian loyalty for the emblem of the Roman eagle and the banner of Judaism.

As the vicissitudes of Christian soldiery swayed back and forth in a vision of the Divine Leader's future, a storm analogous to the one in His mind arose upon the Sea of Galilee. A raging tempest tore its pathway from the cedars of lofty Libanus

OVERSEAS WITH THE SAVIOR

to the caldron of the seething Sea of Galilee.

The little boat in which the Apostles set sail was whipped about as though it were a plaything. Bravely did the chosen warriors of Christ battle with the storm when suddenly upon the surging waves the Savior appeared to them. They were naturally excited and frightened, for many thought it a phantom of the deep, but the voice of Jesus dispelled their fears, "Be of good heart, it is I, fear ye not." The impetuous Commander-in-Chief, Peter, immediately spoke, "Lord, if it be Thou, bid me come to Thee upon the water." Jesus said, "Come."

The anxious Peter walked toward his Divine Leader, but seeing the surging waves and hearing the shrieking winds he suddenly became afraid. He began to sink, and realizing that only one Person in the whole world could save him, he cried out: "Lord, save me." Jesus stretched out His sacred hands and took hold of Peter, "O thou of little faith, why didst thou doubt?" Then they entered the boat and upon the command of Jesus the winds ceased and the storm abated. The God of nature had shown His power. He Who had given "law and order" to nature, commanded, and the sea and the winds obeyed! The Apostles realized the Divine power of Jesus; they bowed their heads in reverence; they bent their knees in adoration and all exclaimed, "Indeed, Thou art the Son of God."

PETER, COMMANDER-IN-CHIEF

“The die was cast” and the Rubicon of faith had been crossed. Jesus was a conqueror far greater than Julius Cæsar, and thousands of happy hearts and loving souls acclaimed Him—“The Divine Leader” of all mankind.



“And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice” (St. Luke xxii. 61).

CHAPTER X

THE DESERTERS OF CAPHARNAUM

THE miracle of the multiplication of the loaves and the feeding of the multitude was a wonderful event in the life of the Divine Leader. The people realized it and Jesus Himself felt its importance. Upon such an extraordinary event a great lesson was to be taught and learned. The miracle itself was to be a symbol of something far greater and far more wonderful. Jesus promised to give His army "another Bread," which was to be "His Flesh for the life of the world." In other words, the Blessed Eucharist was promised, in which Sacrament, Jesus was to give Himself, Body and Blood, Soul and Divinity, as the spiritual nourishment of Christian souls. As the Israelites of old partook of the Manna in the desert, so in Life's valley of tears—the new Desert of Christianity—the soldiers of Christ were to be given daily the Bread of Heaven and the Food of Angels.

The idea that the Divine Leader could give His own Flesh and Blood to His fellow-beings was most repugnant to the Jews. In the self-same way as people today reject the idea as impossible, unscientific and even ridiculous, so did the stubborn

PETER, COMMANDER-IN-CHIEF

Jews despise this new doctrine. They wanted physical proof of such a mysterious change of the substance of bread into the substance of the Body and Blood of Christ; they demanded some evidence for the conviction of their senses; merely to accept Christ's word was not enough for them, since they did not believe in His Divinity. To the Disciples and Apostles of Jesus this new doctrine was a most unintelligible promise and thus Jesus repeated it once more. "I am the Bread of Life, if any man eat of this Bread, he shall live forever; and the Bread that I will give, is My flesh for the life of the world." The Jews immediately rose up in arms against such a statement; a quarrel arose amongst themselves and they cried out: "How can this man give us His flesh to eat?"

The answer to these words and the apparent revolt on the part of His followers, Jesus made in His usual meek and humble way: "Amen, amen, I say unto you; except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up on the last day. For My flesh is meat indeed; and My blood is drink indeed; he that eateth My flesh and drinketh My blood abideth in Me and I in him."

It was a dogma of truth which was to last to the end of time. It was a belief far beyond the comprehension of mere human minds; it was for

THE DESERTERS OF CAPHARNAUM

learned and unlearned, rich and poor, for all the soldiers of Christ's Army. Those who did not accept the words of Christ and refused to believe in His Divinity, did exactly what might be expected, for "many of His disciples went back and walked no more with Him." They insisted this doctrine was "a hard saying" and they could not understand it. Strict orders are often given in every army; the orders are not understood; they must be carried out; and—no questions asked. That is the discipline in a regular army. But, what did some of these volunteers in Christ's first army do? Did they take orders like soldiers and obey them? No! they refused to hear the voice of Jesus and became deserters—"They went back and walked no more with Jesus." And Jesus seeing the deserters looked to His twelve Major-Generals and said, "Will you also go away?"

The spokesman for all voiced the sentiment of all loyal hearts. It was Peter—the future Commander-in-Chief who said to his Divine Leader, "Lord to whom shall we go? Thou hast the words of eternal life. We have believed and have known that Thou art Christ, the Son of God." Yes, they would all be true to Jesus, except one, who would become more than a deserter; he would betray his Divine Leader for a few pieces of silver. Judas was to be a traitor.

The dagger-wound that Cæsar received from his trusted friend Brutus was not to be compared

PETER, COMMANDER-IN-CHIEF

to the wounds and suffering of the Crucified Savior Who was to be betrayed by one of His own Apostles—Judas. Jesus realized the enormity of the traitor's malice, and told His chosen Generals very plainly that one of their number would betray Him into the hands of his executioners.

In contrast with such sad thoughts the prospects of more glorious events enlivened and encouraged the first soldiers of Christ. One of the twelve Generals was to become Commander-in-Chief of all the Christian Forces. That was an inspiration to many, for now they understood that in spite of the fact that their Divine Leader might be put to death, yet with a divinely appointed Commander-in-Chief the vast army of Christianity would continue the work and fight the battle of life in the name of Jesus.

At the foot of Mount Hermon, near the babbling brook that ran through the Valley of the Jordan, there it was that Jesus suddenly asked His assembled officers, "Whom do men say that the Son of Man is?" The interested ones answered, "Some, John the Baptist and other some Elias and others, Jeremias, or one of the prophets." And Jesus turning immediately and standing face to face before His Chosen ones, said, "But whom do you say that I am?" Peter again as usual acted as spokesman for the rest and said, "Thou art Christ, the Son of the Living God." Jesus looked with joy upon Peter and exclaimed, "Blessed art

THE DESERTERS OF CAPHARNAUM

thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but My Father Who is in Heaven. And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it." The Army of Christ and the Church of Christ were never to be destroyed—they were to last unto the end of time. Turning then in a more solemn manner, Christ gave the final orders for the Commander-in-Chief's commission, "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

The Divine Leader had spoken. His commands were final. Truly Peter was soon to become the Commander-in-Chief of the First Christian Army! The "die was cast" and the Rubicon of Christian conquest was crossed and even though the deserters of Capharnaum opened wide a breach in the ranks of the Christian soldiers, yet under the inspiration of the Divine Leader and the courageous personality of their Commander-in-Chief the loyal warriors of Christ went "Forward" to the conquest of souls.

CHAPTER XI

SEVENTY-TWO COMMISSIONED OFFICERS

DOWN the Valley of the Jordan they went—the Divine Leader and His three most trusted generals—James and John,—“The Sons of Thunder”—and Peter,—“the Rock.” Taking the upland trail they crossed the hills to Mount Tabor. Jesus brought them there to give them new light and to strengthen their confidence in Him.

Suddenly His face shone like the sun and His garments became white as falling snow. His divine nature gleamed through the human as a brilliant light through a gossamer veil. Thus He stood in benediction over the entire world which He was soon to redeem from the slavery of sin. Two figures appeared on either side of the Divine Leader. The one was the Law-giver of Israel’s militant church and the other was the inspired interpreter of Israel’s code of morality. Moses and Elias spoke of Israel’s hope and the Divine Leader transfigured in all His Glory spoke of His humiliations and His departure from this world.

The three Disciples were deeply thrilled. Peter always the most enthusiastic and impulsive, could not restrain himself but impetuously broke in with

SEVENTY-TWO COMMISSIONED OFFICERS

his feelings and thoughts: "Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." Hardly were the words out of his mouth when a bright cloud stood over them and a voice sounded from it: "This is My beloved Son, in whom I am well pleased; hear ye Him."

It was more than they could bear. The "sons of thunder" and stout-hearted Peter, blinded by the dazzling light, as sharp and clear as a lightning flash within a foot of them fell face down upon the rocks while their souls shook with terror as trees in a furious wind. Only a moment they lay prostrate. Then Jesus touched them and bade them rise without fear. Still quivering they got on their feet and opened their eyes. Moses and Elias and the piercingly bright cloud were gone. Their Master alone stood with them, looking the same as an hour before. But they had seen His glory—and the memory of that vision would never fade. As yet, however, they would not speak of it to other men for as they all went down the mountain Jesus charged them: "Tell the vision to no man, till the Son of Man be risen from the dead."

The glory of Jesus transfigured on Mount Tabor was soon to be seen by all the Generals of Christ's Army. Not in the white light and golden gleam of the mountain, but in Christ's everyday work amongst the poor, the sick, the blind, the lepers and even with the dead. Jesus had power over

PETER, COMMANDER-IN-CHIEF

everything and everybody and thus His work of "going about and doing good" amongst men showed forth the glory of God; the happiness and sunshine of the Real Presence of Jesus was "heaven itself" for His faithful followers.

The twelve Generals chosen by the Divine Leader to command the mobilized forces of the Catholic Church were confident of success. Victory would surely crown their every effort.

The Commanding Officers were to solemnly swear their allegiance to the service of Christ; in other words they were to be commissioned. Seventy-two other officers were to be made Captains and Lieutenants in the fast increasing army of Christ. Parish Priests, Curates and Deacons they would be in the Sacred Orders of their vocation. They were to go forth into the whole world and preach to all nations. The words of the Divine Leader to His twelve Generals and His seventy-two Officers were none other than "Going, therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost."

That command meant: "Forward, March"—and the Christian Army advanced.

CHAPTER XII

THE SPY—JUDAS

THE news that the Divine Leader had brought back Lazarus from the grave to the joys of life with his devoted sisters Martha and Mary Magdalen, was heralded about the entire city. It was another important event in the life of Jesus, whereby the faith and hope of His followers were increased beyond expectation. This miracle was also a symbol of the Divine Leader's own Resurrection from the grave. However, until that "day which the Lord Himself had made" was come, weak mortals as the Apostles were, they could only see the present success and feared for the future. Jesus alone never doubted; to Him there was no such word as "failure."

The ranks of the enemy were increasing. The Pharisees were enlisting the sympathy and antagonism of all Israel against the Christian conquerors and especially against Jesus Himself. The Army of Jesus was growing too rapidly; He made too many converts; His leadership was real leadership, He never drove His flocks as the Shepherds of the Old Law, but as the Good Shepherd of the New Law, He really led His flocks into the pastures

PETER, COMMANDER-IN-CHIEF

of Life's true happiness. With equal diplomacy and prudence Jesus never hesitated to openly condemn His hypocritical adversaries whom He called "Whitened sepulchers filled with dead men's bones," who adhered to the letter of the law but did not scruple to insult the Maker of all Laws. He had explained the Law of His Father and would not deviate one iota from its strict observance. He had not come to destroy the Old Law but to build the New Law upon it. The Army of Christ was an army of constructive power for the salvation of all men; it was not a devastating horde of vandals whose only ambition was to destroy. No! Christ's principle was "to live" and "let live."

With justifiable honor and glory showered upon Him, Jesus as a conquering hero, rode majestically towards Jerusalem, entered the city's gates and the Golden City. He heard the songs and plaudits of the surging populace. "Hosanna to the Son of David; Blessed is He Who cometh in the Name of the Lord." It was a triumph far greater in the history of the world than that of any Roman Cæsar as he entered the triumphal arch of Roman victory! The songs of the children were angelic canticles to the ears of Jesus. Truly, the Savior of the world was to receive the "Palm of glory," the "Wreath of honor," before His death, and after His glorious Resurrection He was to bring to the storm-tossed world the "olive-branch of Peace" for all men.

THE SPY—JUDAS

Palm Sunday had come and gone. The Divine Leader called a council of war with His most trusted officers and drew them nearer to His Sacred Heart. The day of His betrayal was near at hand and the day of His Heroic Sacrifice on Calvary's height was drawing near. The hour before the great battle was one of thoughtful prophecy. The vision of the Divine Leader penetrated into the far distant future, and He wished to leave His secret plans for the future battles of His vast army. He foretold the destruction of Jerusalem, the Golden City, when all should "see the abomination and desolation in the Holy Place," when all should realize that their ruin was near at hand and the mighty forces of the Roman Army under command of Titus would deal the crushing deathblow to the Holy City. The people were to hear of wars and rumors of wars and nation was to rise against nation. The soldiers of Christ's Army were to be subjected to all forms of horror and suffering. "Crucify Him" would again be heard and the cry, "The Christians to the lions" would ever reverberate down through the ages of Christianity. The bloody altar of Calvary was to be found in the glory of the Roman amphitheater and all the world was to be a living death for Christ's soldiers.

The Divine Leader had even trained His soldiers to "watch and pray" as sentinels ever on guard, to fight the good fight, to realize that the loss of the body is naught compared to the loss of

PETER, COMMANDER-IN-CHIEF

the soul, to live and die for Jesus and to win life everlasting—that was the greatest triumph.

With such sentiments of love for Jesus and a perfect obedience to His discipline of Life, the chief officers of Christ's Army were told that they must of necessity love one another. That love was to be the countersign which would open their way to all hearts.

"You know that after two days shall be the Pasch and the Son of Man shall be delivered up to be crucified." Those were the words of Jesus Who knew the time, place and manner of His Heroic Sacrifice.

In the city of Jerusalem this prophecy was already being fulfilled. Jewish High-Priests, Priests, Pharisees, Sadducees, Scribes and Ancients of the people—all were determined to ensnare the Divine Leader and put Him to death. Judas—the spy—asked "What will you give me and I will deliver Him unto you?" Thirty pieces of silver was the price for Christ's Innocent Blood. The spy nodded his head in assent; the money was forthcoming; the spy's nervous fingers quickly counted the glittering but blood-stained silver; he clutched the money-bag now tightly closed and out into the night he went to betray his Master. The Divine Leader would soon be in the hands of His enemies! Judas, the spy, was stealthily approaching to betray his Divine Leader.

CHAPTER XIII

LOVE'S ALLEGIANCE

THE Divine Leader and His twelve Major-Generals were gathered together for observance of the Passover. All things had been duly prepared in accordance with Jewish custom. "With desire have I desired to eat this Pasch with you—before I suffer, for I say unto you that from this time I will not eat it till it be fulfilled in the kingdom of God,"—thus spoke Jesus as they sat down. Indeed the old Paschal meal was to end that night for before the new day broke Jesus was to institute another and everlasting memorial of divine mercy. The promise of the Old was to be fulfilled in the New.

However, not forgetting that a sign was to be left to His faithful soldiers as a Sacramental Bond of His Love for them, Jesus began the institution of this Memorial by an act of humility. He was to wash the feet of His servants.

Peter saw his Master coming with the towel and basin of water for the lowly act of washing his feet. He starts suddenly and asks, "Lord, dost Thou wash my feet?" The Savior answers, "What I do thou knowest not now; but thou shalt know

PETER, COMMANDER-IN-CHIEF

hereafter." Impetuously as usual, Peter cried out, "Thou shalt never wash my feet," but the determined command of Jesus insisted, "If I wash thee not thou shalt have no part with Me." The dread of separation and the old thought, "Lord, to whom shall we go," returned to Peter—the rolling stone of doubt became again the solid rock of faith—"Lord, not only my feet, but also my hands and my head."

Jesus needed not to wash more than Peter's feet to thoroughly cleanse him of his sins. "You are clean," said He and then added, "but not all," meaning that one of the twelve was about to betray Him. The other Apostles then in their turn had their feet washed by Jesus Who considered this lowly act a means of inspiring unbounded love, for He Himself had taken the form of a servant to those who served Him.

In anticipation of the approaching conflict, the Divine Leader spoke most earnestly to His listeners concerning the sacrifice which He was about to make in order to prove His infinite love for all mankind. In few words He showed that "greater love than this no man hath that he should lay down his life for his friends." In answer to His plea for love amongst all men, the Apostles insisted that they would remain "faithful unto death," and Peter, more determined than the rest, insisted that even though all the others should desert Jesus, he nevertheless would never desert the Master. Jesus read

LOVE'S ALLEGIANCE

the innermost secrets of their hearts and saw their ambition for worldly honors and glory. Amongst the small number of the future Generals of the Army of Christ there was real rivalry for the commanding office. Jesus knew this and emphatically said, "He that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth." Turning to Peter, whom He had determined to commission as the Commander-in-Chief and yet ever retain as the "servant of the servants of God" to minister at the Table of the Lord to all mankind, He solemnly said, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

Impulsive as usual and expressing the true sentiments of his heart, Peter exclaimed, "Lord, I am ready to go with Thee, both into prison and to death." Christ, however, knew the weakness of Peter and mildly answered, "I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me." To Peter it seemed impossible that he should deny his allegiance to the Divine Leader. Judas might betray his Lord but Peter would never, never, never deny his Lord and Savior!

Jesus then took the chalice, blessed it and in the usual way tasted of it as the father of every home was obliged to do, then gave it to the Apostles, saying, "Take and divide among you, for I say

PETER, COMMANDER-IN-CHIEF

unto you that I will not drink of the fruit of the vine till the Kingdom of God come." He was thinking of His departure from the vineyard of Life to the mansion of His Father in Heaven, there to celebrate the everlasting Paschal-tide with the Saints of God.

Then came the dreadful warning concerning the spy—Judas. "He that eateth bread with Me, shall lift up his heel against Me" was not meant of any other but Judas. Jesus impressed His hearers all the more when He said, "I speak not of you all. I know whom I have chosen. Amen, I say to you, one of you shall betray Me."

John, the beloved disciple, was leaning over and whispered softly into the ears of Jesus, "Is it I?" And then each and every one arose in turn and repeated the self-same question until Judas put forth boldly the question, "Is it I?" and Jesus answered, "Thou hast said it."

The Old Passover was soon to be completed. The First Mass was now to be celebrated. Jesus, the Divine Leader of all mankind and the Supreme High-Priest of the New Law, took bread into His sacred hands, gave thanks and then blessed it. Following the custom that bread should be broken, Jesus broke it and gave the particles to the Apostles, saying: "Take ye and eat. This is My Body, which is given for you. Do this for a commemoration of Me." The promise that "the Bread that I will give, is My Flesh for the Life of the world"

LOVE'S ALLEGIANCE

and the reiteration that "My Flesh is meat indeed" was fulfilled and the assertion, "My Blood is drink indeed," was proven when He took up the chalice into His sacred hands and said, "This is the chalice, the New Testament in My Blood, which shall be shed for you." The consecration of the First Mass was over and the promise of Jesus to give Himself in Holy Communion to His faithful followers was fulfilled. Nothing more remained to be done but that Jesus should on the morrow offer Himself to His Heavenly Father in the bloody sacrifice of Calvary's height for the salvation of mankind.

The "last day" had arrived for Jesus. The Divine Leader on Holy Thursday evening sat at the banquet table of His Love and had given His own Flesh for the life of the world. The Last Supper of the Old Law was completed. What had been enacted in an unbloody manner was soon to be repeated in a cruel, sanguinary sacrifice. The golden chalice had been drained and the Bread of Life had been consumed; soon the Sacred Blood of the Divine Leader would be shed upon the barren hill of Calvary, and the innocent Lamb of God would soon be sacrificed upon the heroic altar of the Cross. Holy Communion had been given for the first time to the Apostles and truly the Generals of Christ's Army needed just such strength on the day before the battle; this Sacrament of Christ's Love was to remain as an everlasting Me-

PETER, COMMANDER-IN-CHIEF

morial of His Love; and in receiving It man was ever to prove himself and openly manifest his allegiance to Christ.

Hours seemed as moments for—it was the zero hour. The hour before the approach of the enemy was now at hand. The traitor had stealthily withdrawn from the First Mass and with a guilty conscience he made his way out into the shadows of the night. The Divine Leader had told him, “That which thou dost, do quickly,” and grasping tight the money-bag containing the price of innocent blood, Judas went to betray his Master. Soon would the Divine Leader be in the hands of the enemy! Soon would the ambitious officers of Christ’s Army retreat under fire! What would Peter the Commander-in-Chief do? Would he, too, desert His Divine Leader?

CHAPTER XIV

THE HEROIC SACRIFICE OF CALVARY

THE scene in the Senate-chamber of Rome when Cæsar was betrayed by his friend Brutus was indeed an important historical subject for the dramatic pen of Shakespeare. The last words from the lips of Cæsar "*Et Tu Brute!*" were silenced only by the treacherous daggers of his one-time trusted Senators. That scene was indeed most expressive of the treachery of human friendship. It did not, however, half picture the deep-crimsoned crime of Judas the Betrayer of the Divine Leader. Far more deadly than the dagger of Brutus was the kiss of Judas, and the price of political glory was not so despicable as the price of thirty pieces of filthy lucre.

In the darkness of the garden of Gethsemane they met—the Divine Leader and the Spy. He Who had taught was now to be betrayed by one who had been taught. The lessons of charity were soon to be reciprocated with deeds of treachery. A group of armed and bloodthirsty soldiers met a harmless group of faithful friends and loyal officers. Moments seemed to spell eternity. Silence spoke from the grave itself. The deed was soon

PETER, COMMANDER-IN-CHIEF

accomplished. The spy runs forward and embraces his loving Master. "Hail Master," he exclaims, and kisses Him. The countersign of charity rocked the very portals of hell! Jesus was in the hands of His enemies.

The sword of Peter gleamed in the glowing light of the torchbearers and in his defense of Jesus, the Commander-in-Chief cut off the ear of a rude soldier. But the all-powerful and ever-forgiving Savior commanded that the sword be put back into its scabbard and He healed the ear of the servant. Apparently the soldiers had asserted their authority and compelled Jesus to accompany them. In fear the group of Christ's officers were forced to retreat to their distant homes in Galilee. One young man by the name of Mark, although considered quite timid by his friends, bravely followed Jesus at a distance and in an unguarded moment was captured by the soldiers, but broke away from his guard and left a remnant of his garment in their hands. Peter, however, followed Jesus afar off and finally made his way to the very door of the High-Priest Annas, where through the help of John who was well known to Annas, he was permitted to enter the courtyard during the trial of Jesus.

Here in the courtyard a fire had been kindled by the servants and soldiers and round about this fire they stood, idly gossiping about the probable results of the trial. Peter stood in the group and

THE HEROIC SACRIFICE OF CALVARY

warmed his hands over the fire. Suddenly one of the servants who had been watching Peter very closely exclaimed: "This man was also with Him," and Peter turned quickly, frowned upon her and said, "Woman, I know Him not." This was the first denial of Christ by Peter, who had promised to go with Jesus "both into prison and to death." In a short time another person accosted Peter and loudly cried out: "Thou art one of them," and Peter excitedly replied, "O man, I am not." It required only a short time for another person to approach Peter and he was again hailed with these words, "Of a truth this man was also with Him; for he is also a Galilean." Peter could not deny the fact for his speech betrayed him, yet he violently protested, "Man, I know not what thou sayest," and immediately, as Jesus had prophesied, the cock crew and reminded Peter of his denial. The innocent Jesus was just passing through the corridor and as He looked out over the crowd He cast a look of pity upon Peter. No greater reproof could have been given than that one sad look the Divine Leader cast upon His disloyal officer. There was nothing left to do but to grieve and like the penitent David, the penitent Peter fled the very sight of men and "wept bitterly".

The trial of Jesus was one of injustice. The investigations of Annas and Caiphas were mere pretenses of Justice; the trials of Herod and Pilate were fiascos of the first class; everything became

PETER, COMMANDER-IN-CHIEF

as it were a stepping stone toward the altar of sacrifice for the "Man despised and most abject of men." Abandoned by His followers, the humble Jesus was left in the hands of His cruel guard of drunken soldiers, and there during the whole night He was obliged to suffer the most debasing insults. A night of torture only ended with a day of wrath and hatred. The "way of the Cross" to Calvary's heights was consecrated with the blood of the Divine Martyr, and Golgotha became the battlefield of eternal salvation.

Faithful until He breathed His last breath, stood Mary—the Mother of Jesus—at the foot of the Cross and beside her the Beloved Disciple, John. The Divine Leader thus died the valiant death of a hero who gave his life that others might live. Not the glorious death of a worldly monarch did the Divine Leader experience, but the sacrificial death of a fighting warrior whose example was to inspire future generations to give their lives that others might live. The price of man's redemption had been paid in the flowing blood of Calvary, and the world's greatest achievement was consummated—the heroic sacrifice of Jesus Christ!

The cold and lifeless form of the Divine Leader was taken down from the Cross and placed in the arms of His afflicted Mother. The tomb was finally sealed with the seal of Rome, and soldiers were placed on guard to watch lest perchance the Body of Jesus might be stolen, and then it might be pro-

THE HEROIC SACRIFICE OF CALVARY

claimed that He had risen from the dead! On all sides little enthusiasm prevailed; a good cause seemed to be lost! the cross itself was buried; Christians mourned and the Jewish forces rejoiced. The Divine Leader was dead and the Christian Army and its Officers were retreating.

CHAPTER XV

THE VICTORY OF THE RESURRECTION

WHEN Moses led the vast army of God's chosen people into the Arabian Desert, that desert became the training ground of the people's faith in God and His promises. We are told that the people oftentimes murmured against God and especially when water failed for the second time. At the prayer of Moses, God had changed the bitter waters of Mara into the sweet and refreshing waters of a cool spring; when they needed bread, God sent them a plentiful supply of manna, and when they craved flesh meat they were again liberally supplied with quail. When water failed for the second time the people began to murmur indignantly. God commanded Moses to take his rod and strike the rock. What happened? At God's command, Moses should have had no doubts. However, it seems that Moses became discouraged with the sad events and murmurings of his people and even though commanded to strike the rock with his rod, he doubted that the rock contained water. But then, after a moment's consideration, he boldly struck and the water, clear and cold, gushed forth abundantly.

THE VICTORY OF THE RESURRECTION

That moment of doubt—was much the same as the time immediately following the death and burial of the Divine Leader. God had promised salvation to His people and the only begotten Son of God had promised that on the third day He of His own power would rise from the dead—but even Peter, like another Moses, stood with his fellow-officers of Christ's Army in doubt whilst the people murmured because they thought Jesus was to set Himself up as an earthly monarch. The suspense was great during that time of doubt. But soon the Angel of the Lord was to announce that from the Rock of Faith the living Waters of refreshing grace would regenerate, reinvigorate and strengthen every soul in its faith in Christ.

The gloom and sorrow of Good Friday was soon to be turned into the joy and happiness of the "Lord's Day"—Easter Sunday. It was truly to be a "Victory" over Death, Satan and the world that rejoiced in the Savior's humiliation.

The rock-hewn sepulcher had been carefully sealed by the civil officials and guarded by the Roman soldiers. With all the vigilance and the strength of the world's best soldiery, the power of the Divine Leader could not be overcome because Jesus was more than a worldly hero. Jesus was the Hero of all Heroes—the Divine Leader of Heaven and Earth, both God and Man.

The good Mary Magdalen, Mary, the Mother of James and Mary Salome, the Mother of John,

PETER, COMMANDER-IN-CHIEF

came quite hopelessly to the sepulcher for the purpose of anointing Christ's Sacred Body. They asked themselves, "Who shall roll us back the stone?" One look told them the stone had been rolled back. Mary Magdalen, supposing that the Jews or the Roman soldiers had stolen away the body of Jesus, ran back to Jerusalem to the nearest friends of Jesus. Peter and John heard the sad complaint of Mary Magdalen, "They have taken away the Lord out of the sepulcher and we know not where they have laid Him."

Impulsive as ever, Peter waited for no further explanations, but starting out at top-speed, ran with John to the sepulcher of the Lord. The excited Peter had started out at too fast a pace and in a short time John, the youthful and alert, easily increased his speed and won the race over Peter to the tomb. The Body of the Divine Leader was not there. Surely someone had stolen away the Body of the Savior.

John stood in amazement and waited for Peter's arrival. The excited Commander-in-Chief finally arrived, out of breath and almost exhausted by his haste. Entering the sepulcher he immediately saw the peculiar position of the linen-clothes and napkins that had once encircled the Body of Jesus, and understood that something mysterious had happened. His quick and impulsive nature recalled the symbol of the Israelites, salvation in the cross which Moses uplifted before their eyes in the

THE VICTORY OF THE RESURRECTION

desert, and he knew that Christ upon the Cross of Calvary had saved the world; he also recalled the symbol of Jonah the prophet who was saved from the ocean's depths after three days' seclusion, and realized that Christ had promised that He too would be hidden and buried and on the third day rise glorious and immortal from the depths of the grave.

Peter and John agreed that the Lord had risen from the dead and that the prophecies had been fulfilled. In silence they left the garden of the sepulcher and made their way back home, whilst Mary Magdalen remained at the empty tomb.

During the time when Mary Magdalen had hastened to call Peter and John to the grave, the other Mary, the Mother of James and Mary Salome, the Mother of John, had met the angel of the Risen Savior, who spoke to them: "Be not afrighted; you seek Jesus of Nazareth, Who was crucified; He is risen; He is not here; behold the place where they laid Him. But go tell the disciples and Peter that He goeth before you into Galilee; there you shall see Him as He told you."

That was sufficient. Away the Holy Women went from the sepulcher in glad haste! They were truly joyful over the good news but they were also perplexed. As they were departing, John and Peter came, out of breath to examine the grave.

PETER, COMMANDER-IN-CHIEF

After they had gone, there remained only Mary Magdalen at the empty grave of her Risen Savior. There Mary Magdalen wept bitterly. She did not realize the full truth of her Savior's words, "Destroy this temple and in three days I will build it up again." Suddenly she saw an angel garbed in lustrous white raiment who addressed her: "Woman, why weepest thou?" and Mary answered, "Because they have taken away my Lord; and I know not where they have laid Him." Then she turned and saw a quiet man standing nearby. She thought him the gardener. He gently asked the reason for the visitor's weeping. "Woman, why weepest thou?" Mary Magdalen immediately surmised that he was the one who had hidden away the Body of Jesus and answered bravely, "Sir, if thou hast taken Him hence, tell me where you have laid Him, and I will take Him away."

But it was not the gardener of the olive grove whom she saw. It was Jesus, the Gardener of souls, who had made her the "Magdalen flower of the spiritual life." The sorrowful soul of the repentant Mary heard the consoling word of the Sacred Heart of Jesus. One word; just one word—"MARY," and she understood. It was the Risen Lord. The Divine Leader stood before the soul He had salvaged from sin's wreckage; He spoke to the soul He had rescued from the carnage of sin's bloody battlefield. She knew her Master and said "MAS-

THE VICTORY OF THE RESURRECTION

TER.” What joy in that moment of recognition when in the Master’s heart there was more joy upon one sinner’s repentance than upon ninety-nine just who needed not penance.

Mary quickly went back to Jerusalem in a joyful spirit to tell Peter and John what she had heard and seen. “I have seen the Lord and these things He said to me,” was her hurried description of her visit to the grave. Her enthusiasm was increased as the other Holy Women, amongst whom was Joanna, the wife of Chusa, came back with the good news that the Lord had appeared to them on the way. All this Peter and John heard from the lips of the women; they themselves had seen the empty grave and nothing more. That the women should have personally seen the Divine Leader seemed to them but idle tales; and they did not believe them. The most loyal of Christ’s soldiers demanded a proof of His Resurrection which would prove for all times the Divinity of Christ.

The enemies of Christ and His Army were of a different mind. His enemies remembered what He had said about rising from the dead. Though they did not believe He could, they took the utmost precautions to prevent everything that might lead to a belief in His Resurrection. They wanted to show his dead body after the third day. First, they placed a strong guard of Roman soldiers, the best in the world, over the grave to watch; the grave was officially sealed; no one dared to touch

PETER, COMMANDER-IN-CHIEF

the seal of the tomb, for it meant death to the culprit and punishment to the soldiers on guard.

What came of it all? Early in the morning some of the guard came running to tell the chief priests what had happened—how the earth had quaked, how one with a face like lightning and snow-white raiment had rolled back the stone and sat upon it, how they themselves had become like dead men with terror—and that the tomb was empty. They trembled still as they spoke.

But the chief priests would not give up. They called a council of the elders, and quickly it was decided to bribe the soldiers to lie. Giving them a large sum of money, they bade them say, "We fell asleep, and while we slept His disciples came and stole Him away." "We will take care of you," they added, "if the Governor should hear of this." Money won as usual. The soldiers lied—and lied. And some people believed them. But how blind it all was, to bring forward and to trust as witnesses of an event men who said they were asleep when it happened. How well the lie sustained the truth.

Christ, the Divine Leader of God's chosen people, had truly risen from the dead. His Resurrection was a complete victory over Sin and Death as well as the arch-enemy of all men,—Satan. The doubts of friends were to become the best arguments in favor of His Victory, and the lies of His enemies would glance off and fall helplessly to the

THE VICTORY OF THE RESURRECTION

ground as they were aimed at the fortress of truth and virtue which the Army of Christ now occupied. The Christians would hold the fort forever and die rather than sacrifice Truth; they would battle until victory was ultimately obtained.

CHAPTER XVI

THE COMMANDER-IN-CHIEF COMMISSIONED

THE Officers of the Army of Christ trusted very little in the testimony of the women who were witnesses to the Resurrection. They had concluded that only positive and more convincing proof would be accepted. The eleven Generals were gathered together in Council. Suddenly the doors opened and two Disciples, returning in haste from Emmaus, declared they had seen and spoken with the Divine Leader. Yet, the assemblage craved for a personal investigation and proofs which would be more definite. Whilst seriously discussing the question of the Resurrection and deeply absorbed in prayer, the Retreat of Grace was suddenly ended by the whole room being brightly illuminated with heavenly light, and there in the midst of all stood Jesus, the Risen Savior.

"Peace be to you. It is I—fear not," were the words of greeting. "See My hands and feet, handle and see; for a spirit hath not flesh and bones as you see Me to have." The objections which arose in the minds of the Apostles were immediately solved by the Master Himself. This proof was truly final, and those who asserted it was a vision

COMMANDER-IN-CHIEF COMMISSIONED

were quickly assured of Christ's living reality. But, still another proof was to be given. Christ asked, "Have you anything to eat?" The Apostles offered Him a piece of roasted fish and a honeycomb which He ate and proved to them that He was in reality a human being, the self-same Who had suffered and died upon the cross of Calvary. The coldness of His chosen ones was indeed hard to bear and hence He upbraided them for their incredulity, but with His usual kindness gave them more grace and power to carry on the great work of His mission.

"Peace be to you! As the Father hath sent Me, I also send you." And breathing upon them, He continued, "Receive ye, the Holy Ghost. Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained." In those memorable words was then and there established the power of the priests of Christ's Church to forgive sins. Not given by men to men, but conferred by the Divine Leader upon His own army Officers, the power of hearing confession was firmly founded upon Christ's own words. Many people have tried to give these words various meanings for the sole purpose of denying that Christ actually instituted the Sacrament of Penance. However, just as people have tried to deny the Sacramental Presence of Jesus in the Holy Eucharist, so they will continue to deny Christ's power to commission the Officers of His Church to forgive

PETER, COMMANDER-IN-CHIEF

sins. As far as Catholics are concerned, Confession has many advantages and affords many consolations which the human soul desires. The Sacrament of Penance brings one into closer appreciation of God's Judgment; it gives the soothing balm and the healing ointment for penitent sinners; and, finally, it gives everyone courage to amend the faults and sins of life by evoking true sorrow for sin committed and by strengthening the will to overcome future temptations. Christ knew the needs of the human soul and thus gave man this wonderful Sacrament of reconstruction — Penance.

Jesus vanished as suddenly as He had appeared. The Apostles were positive that He had risen from the dead, but Thomas was not present and therefore when they saw him and told him of Christ's visit, he said quite boldly, "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand in His side, I will not believe."

Eight days afterwards, Jesus appeared to all assembled in the same room. This time Thomas was present. The Lord's greeting was the same as upon His first visit. "Peace be to you." Not one word was said, but pointing to Thomas the Divine Leader called His doubting Apostle and commanded him to accept the proof of His living presence and resurrection from the dead. "Put in thy finger hither, and see My hands and bring hither thy

COMMANDER-IN-CHIEF COMMISSIONED

hand and put it into My side, and be not faithless, but believing."

Thomas believed because he saw the Lord. His voice trembled and nervously but emphatically he exclaimed, "My Lord and my God." Instead of rebuking the faithlessness of Thomas, Jesus only endeavored to strengthen his belief in the Resurrection. "Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen, and have believed." The testimony of Jesus was satisfying. The proofs became more and more numerous and in accordance with His promise to meet His disciples in Galilee where He proposed to mobilize the forces of His army and appoint the proper commanders, Jesus went to the early scene of His life amongst men.

The Apostles were gathered together near the old haunts of their childhood. They were reduced to poverty for their treasury had vanished with the suicide of the traitor Judas. Peter realized that something was to be done in order to keep up the work and discipline of the Army of Christ for the future campaigns of the Church. "I go a-fishing" he said to those standing about him, and they replied, "We come also with thee." In the dim twilight of the evening the chosen ones of Christ start out to earn their daily bread by fishing, but their efforts proved almost futile, for after drifting about and dragging their nets they caught nothing. Suddenly, however, a familiar figure appeared upon

PETER, COMMANDER-IN-CHIEF

the beach to the disheartened fishermen and seemingly to taunt them asked, "Have you any meat?" To this they answered "No." Then directing the discouraged ones, the stranger became most familiar and ordered them to "Cast the net on the right side of the ship and you shall find." In answer to the request, the net was again lowered as directed and the empty net was filled to overflowing, and the excited fishermen were unable to draw in the multitude of fishes. It was indeed a miracle of the Divine Leader. Peter knew it. It could be no other than the power of the Lord God. "It is the Lord" rang out over the waves as Peter donned his outer garments, sprang into the water and swam towards Jesus. Upon their return to the shore, they found a fire lighted, hot coals and a fish thereon, and bread.

"Come and dine"—was the gentle invitation of the Divine Leader to His Apostles who upon their arrival at the shore dared not ask, "Who art Thou?" for they fully knew it was the Lord Jesus. It was the third time that Jesus had appeared to them after His resurrection; this time He endeavored to strengthen their faith by eating with them and thus proving that He was real, a living being and not an apparition nor a spiritual manifestation. After they had dined, Peter drew nigh to Jesus and the two seemed to have something of extreme importance to negotiate.

The test of Peter's loyalty was at hand. The

COMMANDER-IN-CHIEF COMMISSIONED

selection of a Commander-in-Chief for the Army of Christ was now to be made and he was to receive his commission from the Divine Leader Himself. The son of John was truly a poorly educated man; a poor fisherman was Peter; a mere bit of driftwood upon the Sea of Galilee was to be made by the power of the Holy Ghost an immovable rock upon which the Church of Christ was to be built and against which even the gates of hell could not prevail. "Simon, son of John, lovest Thou Me more than these?" Peter could now reflect upon his denial of Christ and understand why Jesus asked him if he loved Him more than the others. Nevertheless, Peter's love for Christ was intense and he answered in all humility, "Lord, Thou knowest that I love Thee." With true confidence Christ then said, "Feed My lambs," and commissioned him to act as the shepherd of His flock. Christ asked again, "Simon, son of John, lovest thou Me?"—desiring a personal love free from comparison with the other Apostles' affection for Him. Peter read through the meaning of the Savior's words and said, "Lord, Thou knowest that I love Thee," to which Jesus answered in comforting tones, "Feed My lambs." Not willing to leave any doubt in the minds of the present or future generations, the Divine Leader again asked Peter if he loved Him, and again Peter confirmed his love in those passionate terms of loyalty, "Lord, Thou knowest all things; Thou knowest that I love

PETER, COMMANDER-IN-CHIEF

Thee.” The Divine Leader a third time repeated the commission: “Feed My sheep,” thereby giving him the supreme charge of His whole fold, His living Church.

The Commander-in-Chief had been appointed and commissioned. The day of Faith’s Great Battle was near at hand. The Holy Ghost would fill the heart of the humble fisherman with heaven’s grace and make him the Commander of the Church militant, whilst Christ Himself would command the triumphant army of heaven. The pillar of God’s fire by night and the cloud of Christ’s cross by day would ever lead on the Commander-in-Chief. However, in the same manner as Christ’s power and kingship was denied by men, so too was the primacy and leadership of Peter to be denied by generations. Still, as is sure, both from Scripture and from contemporary history, it can well be established that Peter became in reality the first Pope of the Catholic Church and hence rightly named the Commander-in-Chief of the Christian Army.

CHAPTER XVII

THE PENTECOSTAL MOBILIZATION

DEMOSTHENES lectured to the noisy breakers of the sea and he did it with pebbles in his mouth. The experience was trying and he could scarcely hear himself speak. However, he did it for the purpose of remedying a defect in his speech. His later accomplishments in oratory prove conclusively what a strong-willed man like Demosthenes can do. When Moses stuttered and knelt before the burning bush in the desert, God told him not to be fearful. Moses delivered the Ten Commandments to the entire world, and his voice has thundered down through all ages because God was his helper. In few words, good reader, weak men have become strong and have accomplished very much because of their own strength of will and because of God's help. The same story may be told of the Apostles as weak men setting out to conquer the powerful forces of paganism.

It was the fortieth day after the victory of the Resurrection that the Divine Leader led His Generals and their Commander-in-Chief to Mount Olivet. They had partly expected that Jesus was to restore the sovereignty of Israel, but His answer

PETER, COMMANDER-IN-CHIEF

to their curious questions was summed up in these words: "It is not for you to know the times or moments, which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth."

When the Divine Leader had said these momentous words, He turned His eyes towards heaven and a cloud surrounded Him and received Him out of their midst and out of their sight. The victory of the Resurrection was glorified by the honor of Christ's Ascension. The officers of Christ were now left upon their own resources; the strategy of life was now in their own hands and the commands were to be given by Peter—their Commander-in-Chief.

A little later these self-same men were gathered together in the "Upper Room" where a council of prayer was held. It was the first Novena to the Holy Ghost ever conducted and especially blessed by the presence of the Virgin Mother of Jesus—Mary. All told, there were about one hundred and twenty persons present, and thus in prayer they all awaited the coming of the Comforter. One important business was to be settled. Peter, as Commander-in-Chief, arising addressed the gathering and persuaded them to appoint somebody to the place made vacant amongst the

THE PENTECOSTAL MOBILIZATION

Apostles by the treason of Judas. Accordingly Matthias was chosen by lot and numbered amongst the twelve Generals of the Christian Army.

The Fiftieth Day or Pentecost at last arrived. All were together in one place and suddenly a sound as of a mighty wind coming from heaven filled the whole house. Then appeared to all "parted tongues, as it were, of fire" and rested over the heads of all. The power of the Holy Ghost descended upon everyone present, and all were enlightened so that all became instantaneously men of learning and eloquent preachers. The one-time ignorant Fishermen suddenly became philosophers, distinguished theologians and disciplined generals of the Christian Army. All their fears vanished and they became brave and strong; no danger was too great for them, no sacrifice too severe, no suffering too intense, and no death too cruel. The transformation was complete. They were Catholics in the real sense of the word—their ideals were centered in Christ and their ambition to suffer for Christ was extended to all parts of the world.

The Army of Christ was to march to the ends of the earth, for the conquest of Catholicity was to be unlimited and endure until the end of time. The Grace of God, that supernatural gift of God bestowed freely upon men for their salvation, was overflowing in the hearts and souls of the Apostles. The natural strength of their souls and bodies was

PETER, COMMANDER-IN-CHIEF

enkindled with the supernatural fire of heaven itself, and the Apostles felt that now they could touch the very souls of men; their language would be understood by everybody for it was the Word of God.

The people were amazed at the bravery of the Apostles and they cried out, "Are not these that speak, Galileans?" The prophecy of Joel had been fulfilled: "I will pour out of My Spirit upon all flesh." The Holy Ghost had descended upon the assemblage and the fire of Christ's love was enkindled upon the whole face of the earth. The Commander-in-Chief arose with the eleven and lifted up his voice to address the populace assembled in the streets upon the occasion of the Jewish Passover. Everyone was astonished for they represented people from all parts of the world, and yet in spite of the diversity of language each in his own tongue understood the words of Peter's eloquent sermon. Peter was in reality the Commander-in-Chief whose orders were understood by the first converts and recruits to the Army of Christ. The combined achievements of Demosthenes and the leadership of Moses were truly found in Peter, to whom the Divine Leader once said, "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it."

All that Jesus had ever taught—Christian Doctrine—was repeated by Peter. He dared not preach anything else. In this respect he was "in-

THE PENTECOSTAL MOBILIZATION

fallible." He could only teach doctrines conforming to the faith and morals taught by Jesus. In his private life he could make many mistakes and even be ignorant of scientific data, but concerning faith and morals he was forced to abide by the unchangeable deposit of Catholic faith as revealed by God Himself.

The sermon was a live-wire sermon and struck the cold hearts of many listeners who came afterwards to see the Commander-in-Chief and asked him in all sincerity, "What shall we do?" Peter's answer was clear and decisive: "Do penance, and be baptized everyone of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." In a few words the people were told that the promise of the Savior was for "whomsoever the Lord our God shall call." Encouraged and filled with the excess of zeal for the propagation of the Catholic Faith, the climax of the sermon was summed up in these words by Peter—"Save yourselves from this perverse generation." His commands were obeyed. Three thousand were enrolled in the Church of Christ when they received the Sacrament of Baptism, which we are told was administered by aspersion or sprinkling. The other forms of administering Baptism were, as every student of early Christian history well knows, by immersion and by pouring water upon the head of the person to be baptized and saying at the same time, "I baptize thee in the

PETER, COMMANDER-IN-CHIEF

name of the Father, and of the Son and of the Holy Ghost, Amen."

Before the multitude was dismissed the converts were sworn into the service of the Army of Christ; they were given to understand the "Doctrine of the Apostles"; they continued in constant prayer and persevered in the "breaking of Bread," namely, by receiving Holy Communion daily at the Divine Sacrifice of the Mass. Could Christ's Army be defeated? Christ dwelt in their hearts and souls and the Holy Spirit gave them abundant courage. The result is apparent today in the prodigious growth of the Catholic Church which grows and thrives in spite of persecution. In its first Commander-in-Chief, the Army of Christ had one more eloquent than Demosthenes, and one who was to lead greater forces than Moses had led out of Egyptian bondage.

CHAPTER XVIII

SILVER WORDS AND GOLDEN DEEDS

WHEN the silver-voiced orator Chrysostom preached about Christian realities he outrivalled Cicero, whose eloquence was used in the defense of the poetic ideals of his friend Archias. Eminently more persuasive than either of these two speakers were Peter and John as they stood before the Golden Gate of Jerusalem. They had always been together and like the companionship of Chrysostom and Basil, their friendship was most efficient in advancing the cause of Christ. They were different in nature and disposition. John, poetic and even seraphic, whilst Peter was militant and somewhat democratic; Peter was very impulsive, courageous and zealous, whilst John was reticent, diplomatic and above all things charitable to all men.

The "Beautiful Gate" led them to the Temple, where the two Apostles found a lame man begging from his pallet of sickness. Now and then a few coins would be dropped into his outstretched hand by the generous strangers, and when the two Officers of Christ's Army were about to enter the gate they were also asked to give alms. The poor cripple looked earnestly up to them; John realized

PETER, COMMANDER-IN-CHIEF

that he should help the poor man; Peter understood that their common purse was empty. They were in reality poor officers in an army of poor Christians. What could they give to the cripple? Peter was practical and found something which he could give away and out of the abundance of his heart he said, "Silver and gold, I have none; but what I have, I give thee; in the name of Jesus Christ of Nazareth arise and walk."

Peter reached down to the lame man, took hold of the trembling right hand and lifted him up; his whole body was drawn erect; his limbs received a certain impulse that had never been experienced before; and the man, born a cripple, now stood erect and walked. It was a miracle. The power of Christ was openly shown. The man leaped with joy and rushing barefooted into the Temple he thanked God for this miracle of love.

Everybody knew the man had been born lame; all the doctors in Jerusalem could do nothing for him; no cure seemed obtainable; all hope had been given up long years before. The citizens of Jerusalem were filled with amazement as the grateful man loudly proclaimed Jesus as the Messiah. The excited people demanded an explanation and Peter realized the opportunity of preaching Christian Doctrine had arrived. As the Divine Leader had always seized every opportunity to teach the people, Peter began with true humility to build aloft the faith of Christ. "Ye men of Israel, why won-

SILVER WORDS AND GOLDEN DEEDS

der you at this? or why look you upon us, as if by our strength or power we had made this man to walk?"

Jesus was given credit for the miracle, which like all other miracles effected with God's sanction through the instrumentality of His saints, was truly wrought by the power of Jesus evoked through the prayers and faith of the one to be cured. So Peter explained and in corroboration of the golden deeds of Jesus he poured forth the silver words of Christian Doctrine to his attentive listeners. The large crowd attracted the attention of the Jewish priests, the trouble-seeking Sadducees and the Officers of the Temple. They were extremely angry, to say the least, for these two persons, Peter and John, were strangers, and the doctrine they preached was concerning the Resurrection of the dead. Many thousands listened and three thousand believed the words which the Commander-in-Chief uttered; therefore the Jewish priests were much alarmed and immediately they exclaimed aloud that the influence of this new Church upon the State was destructive. In other words, their personal power was weakened and instead of acknowledging the attack upon themselves they insidiously proclaimed the preaching of Catholicity as an attack upon their nation. So has it always been in every age, for Catholic progress has always been maligned as detrimental to civic prosperity. Nero loved to accuse the Catholics of poisoning the wells

PETER, COMMANDER-IN-CHIEF

of Rome, of burning the city itself and of many atrocious crimes, whilst the doctrine of Catholicity was none other than that of "Peace on earth to men of good will."

The Sadducees held a brief consultation amongst themselves and at the height of their success, Peter and John, guilty of no crime, were arrested and thrown into prison to await trial because they had, by God's own power, cured the lame man and preached "Christ Crucified." The next day the prison doors were opened and the Apostles, filled with the Holy Ghost and braver than ever, came forth to answer the charges brought against them before the Sanhedrin. Annas and Caiphas, the High Priests, before whom Jesus had appeared, also presided over the trial of the innocent Peter and John.

The questions asked were not so much concerning the cured man, but more particularly as to the manner of his cure. Did the two men possess some extraordinary medicine or elixir from the fountain of life? Why should these two Officers in the Army of Christ succeed when the most learned men of the Jewish race had failed to cure this lame man? The Commander-in-Chief could answer the question very easily. The answer might not be welcome to the bigoted judges of the Council, but the truth could never be hidden under the bushel measure of doubt or suspicion, and therefore Peter loudly and clearly proclaimed truthfully the way in which the lame man was cured.

SILVER WORDS AND GOLDEN DEEDS

“By the name of Our Lord Jesus Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole.” The Commander-in-Chief spoke bravely. He had once feared the questions of a maid-servant but now he was fearless before the high court. The Holy Ghost filled his heart and soul; the ignorance of his Galilean days was now replaced with the learning of his priestly years. His language was simple as it held his attentive listeners spell-bound. He had oftentimes seen the contractors of Jerusalem selecting certain stones for the walls and foundations of the public buildings of the city. Some stones were selected and set aside for the proper work on hand, while again other stones were rejected and thrown aside as worthless. In few words, Peter told his accusers that Christ should not have been rejected by them, for He was in reality the proper and only cornerstone of God’s revealed religion. They knew quite well that they had rejected Christ as an impostor and hence Peter openly accused them of their crime and showed them that there was no salvation in any other than Jesus, “For there is no other name under heaven given to men, whereby we must be saved.”

The proof of Jesus’ power was clearly demonstrated to them. The cripple who had been living amongst them for forty years, was now cured by Jesus. Peter and John disclaimed all credit for

PETER, COMMANDER-IN-CHIEF

the cure. Jesus had once more shown His power over nature and the Sanhedrin could say nothing to the contrary. However, a repetition of these miracles would be dangerous for the Jewish religion and beneficial to the Christian religion. Something had to be done. The two gallant Officers who so bravely defended their Divine Leader and showed their undying loyalty, were taken out of the room while the leaders debated the question of their innocence or guilt. Finally, they were brought back into the court room and—discharged. However, before they were permitted to leave, they were charged “not to speak at all nor teach in the name of Jesus.”

Could they, as Officers of the Army of Christ, refrain from fighting for Christ? Could they cease speaking of Jesus? Could they remain mute in the face of false accusations against their Divine Leader? “No!”—the answer was not disrespectful. It was the truth. “If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.” The people seemed overcome with the effect of the miracle, and the man who had been known as a cripple for forty years walked freely amongst his friends and proclaimed the glory of God. The judges could accuse Peter and John of no crime and therefore they were released. Joy was manifested by the people and the streets were jubilant with the triumph of Christianity.

SILVER WORDS AND GOLDEN DEEDS

The little congregation of Catholics which greeted these two heroes, who had escaped the rage and machinations of their bitterest enemies, was more than pleased. They expressed their gratitude to God in the silent prayer of the Eucharistic Sacrifice. Every day was Thanksgiving Day amongst the early Christians who attended Mass and gave thanks to God daily. Their psalm of praise was none other than David's own words: "Lord, Thou art He that didst make heaven and earth, the sea and all things that are in them."

The glory of the apostolic heroes was nothing. All honor, praise and thanksgiving were given to their Divine Leader, Jesus Christ. Truly, the earthly possessions of the Apostles were not gold and silver, but their heavenly ideals were always proven in the crucible of charity by their silver words and golden deeds towards all men.

CHAPTER XIX

THE FALSIFIED REPORT OF ANANIAS

IN the fifth century before Christ, a certain "lover of wisdom," a philosopher by the name of Plato, wrote a book entitled "The Republic." The author was truly of noble descent, since Cadmus the great Greek poet, and Solon, the wise law-maker, were numbered amongst his forefathers. By perseveringly pursuing the fine arts, painting, music, poetry and geometry, Plato finally became a Philosopher and founded a school in the garden of the Academy in Athens. Then he wrote many wonderful books and lectured to the attentive crowds; his one great and popular book was called "The Republic."

Like Sir Thomas More's "Utopia" and "The Prince" by Machiavelli, "The Republic" was a book with a sociological theme, and was truly written with the hope of eliminating discords in the social order. Beautiful ideas may be found in these books and oftentimes splendid ideals which are never realized in the drab reality of human life. In other words, philosophers and thinkers have written at sundry times with the hope of finding an universal elixir or a panacea for the ills of man-

THE FALSIFIED REPORT OF ANANIAS

kind. Ordinary minds and even ignorant people have planned "cures" for the problems of life with its sunshine and shadows, its wealth and poverty, its joys and sorrows, its faith and atheism. Many "cures" have been suggested, but in the words of the great master-mind, Pope Leo XIII, the one practical solution and positive cure is "Christianity alone."

The world oftentimes forgets the practical application of God's own prescription for the ills of life, but if we only turn back to the days of Peter and the Apostolic Church, there would be found the true picture of real Christianity. The early Christians actually lived the "common life" in which they shared equally their earthly possessions. Under the strict law of obedience, chastity and poverty, in the cloister of the primitive Church do we find a state of Christian Socialism the like of which has never been duplicated in all the subsequent ages. The picture can best be painted by the brush of St. Luke in the Acts of the Apostles.

"The multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed was his own; but all things were common unto them. For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold. And laid it down before the feet of the Apostles. And dis-

PETER, COMMANDER-IN-CHIEF

tribution was made to every one, according as he had need."

Barnabas, the one-time school companion of Saul and the learned Levite of Paul, was converted to the religion of Jesus and "having land, sold it and brought the price and laid it at the feet of the Apostles." Barnabas could thus be truly called "the son of consolation" for his charity was a consoling factor in assisting the poor and needy. He set a good example for others to follow. However, a certain man named Ananias and his wife Saphira sold a piece of land, and by fraud kept back part of the price of the land, and bringing only a certain portion of the price received, laid it at the feet of the Apostles.

The early Christians believed in justice and hence demanded that honesty was to be the password of the common life in the brotherhood of love. However, as in this world we cannot find perfection, it was not even found in the days of the Apostles, and the usual human weakness was manifested in the transaction of Ananias and his wife Saphira. The report of the sale of the property was indeed falsified. They had received more money than they cared to openly admit and thus with God as their witness they perjured themselves.

Peter knew by the very tone of their voices that Ananias and Saphira were telling a lie. They could not hide their sin and their guilt could be plainly seen upon their flushed faces. Peter asked,

THE FALSIFIED REPORT OF ANANIAS

“Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? . . . Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.” The rebuke was indeed severe. Ananias felt the shame of his crime before God and men. His voice was silenced; his last words had been a lie to God; his hand trembled; his body suddenly weakened and falling down in the sight of all the assemblage where the money “lay at the feet of the Apostles”—there he also lay—cold in death.

In a few hours Saphira also came before the Apostles and not knowing what had befallen her husband, she too lied to the Holy Ghost concerning the money received from the sale of the land. Peter immediately asked her, “Why have you agreed together to tempt the Spirit of the Lord?” He pointed to the pallbearers of Ananias; they were returning from the burial of their unfortunate friend. The news was broken to Saphira concerning the death of her husband and suddenly with one loud scream she too fell down at the feet of Peter—dead.

The punishment of God had been brought upon these two unfortunate persons and taught the Christians the danger of telling lies and the importance of telling the truth. Christ Himself had always reprimanded the Pharisees who were hypocrites and demanded that they deceive no one by

PETER, COMMANDER-IN-CHIEF

falsely pretending to be virtuous in their external appearance whilst within their hearts and souls they were "filled with rapine and dead men's bones." In other words, Christ was the "Way, the Life and Truth" and as followers of Christ, Christians must adhere to the truth.

The members of the new Church continued to increase and the power of the Commander-in-Chief grew greater and greater. The sick were brought in their couches and beds into the main streets of the cities and towns, that "when Peter came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities." Multitudes of sick and crippled persons were brought from the neighboring cities and Peter healed them. The envy of the Jews was naturally aroused. Peter and John were arrested and thrown into prison. The new religion was to be destroyed! However, at night, an angel opened the prison doors and leading the two valiant Apostles forth, said, "Go, and standing, speak in the temple to the people." In a few hours the prisoners were standing in the temple teaching the assembled people. The prison doors were locked; the guards had heard and seen no one; and yet, John and Peter had escaped. The wonders of Christianity were indeed perplexing. Possibly these men had hypnotic power over other men; perhaps they were magicians; perhaps they were helped by evil spirits. Every possible reason was alleged but the

THE FALSIFIED REPORT OF ANANIAS

true reason, namely, that these humble men had received God's help in the accomplishment of their mission.

The officer of the Temple brought the Apostles once more before the Council. The High-Priest thus addressed the prisoners: "Commanding, we commanded you, that you should not teach in this manner; and behold, you have filled Jerusalem with your doctrine." Peter looked squarely into the eyes of his adversary and replied, "We ought to obey God rather than men. The God of our fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree. Him hath God exalted with His right hand, to be Prince and Savior, to give repentance to Israel and remission of sins. And we are witnesses of these things and the Holy Ghost, Whom God hath given to all that obey Him." The Council was enraged at such a bold defense. The most august and revered members arose and demanded that Peter and John be put to death. But Gamaliel, the learned Rabbi, held their anger in check. Many other new religions had arisen and had come to naught. Many so-called leaders of church and social reform had come and gone the way of all flesh. Such work had been short-lived. Gamaliel drew the parallel very clearly and then gave his decision in the matter. "Refrain from these men and let them alone: for if this council or this work be of men, it will come to nought. But if it be of God, you cannot

PETER, COMMANDER-IN-CHIEF

overthrow it: lest perhaps you be found even to fight against God."

Gamaliel, known for his wisdom and termed "the Beauty of the Law," had calmed the surging fears of the mob. The people were assured that the new work of religion was "of men" and that it would surely "come to nought." Peter and John, however, were scourged for no other reason than to frighten the Apostles not to speak "in the name of Jesus," and were strictly charged to cease preaching. Thus dismissed, the two valiant heroes came forth "rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."

Did this end the preaching in the name of Jesus? God was truly to be obeyed rather than men. In the Temple the "Doctrine" of Christ was preached every day, and from home to home the faith grew rapidly; the teachings of Jesus could not die and neither could the Apostles of Jesus stand still. The Christian religion was a religion of progress; its members were united in one bond of love. The first state of Christian socialism was not destructive but constructive. Far better than Plato's "Republic" and more practical than More's "Utopia," the early Christian Church patterned itself upon the model family life of Nazareth with Christ as the ideal norm of faith and morality.

CHAPTER XX

TWO LIEUTENANTS—STEPHEN AND PHILIP

THE charitable work of caring for the widows and orphans in the early Christian Church had caused no little concern. The converts from Judaism were found more numerous than the converted Greeks—in their application for charity. The Catholic Church was to be the Church for all nations; it was to be international; and no distinction nor discrimination was to be shown to its converts. The work of charity towards the widows and orphans necessitated a great deal of time and labor, and thus it may have happened that the persons in charge may have been partial to the Jewish converts and prejudiced against the Greek converts. To remedy such defects, the twelve Apostles, as Generals of the Army of Christ, wished to show their fairness to all Christians and hence decided to confine their own labors entirely to prayers, to the administering of the Sacraments and to the ministry of the Word of God. The Seven Deacons were therefore appointed to serve the poor widows and orphans at the table of charity.

Stephen, a man full of faith, and Philip,

PETER, COMMANDER-IN-CHIEF

Prochorus, Nicanor, Timon, Parmenas and Nicolas were the fortunate candidates to the new office in the Army of Christ. They would be Lieutenants—Deacons. In the due course of time they would be advanced by the “Holy Orders” of their Divine Leader to ordination in the priesthood. Their work not only involved the charitable work of dispensing alms to widows, orphans and the poor, but they were to become “servants” at the “Table of the Lord” and thus assist at Mass; they were to distribute Holy Communion, teach Christian Doctrine and preach the Gospel—the “good news” of Jesus Christ.

Amongst these Deacons, whom we might rightly call Lieutenants in the Army of Christ, two gained prominence by their untiring zeal and labors—Stephen, the noted teacher of Judea, and Philip, the evangelist of Samaria. Their work of propagating the Catholic Faith was so effective that in due time many Jewish priests were converted to Christianity. The Church was increasing in numbers but the anger of its enemies was also increasing. Stephen was made to bear the force of the attack; he was charged by false witnesses, who said, “This man ceaseth not to speak words against the holy place and the law.” His enemies had not been able to withstand the wisdom of his spirited discourses; he was therefore to be crushed as a flower about to burst forth in all its beauty and glory.

Before the Council he stood; the High-Priest

TWO LIEUTENANTS

asked him if he had been guilty of the charges made against him. Deep silence fell upon the assemblage; the countenance of Stephen was aglow as that of an angel as he stood there "a prisoner for Jesus Christ." He spoke courageously and his words increased in vehemence as he told his hearers of the fulfillment of the Messianic prophecies in Jesus Christ—"you always resist the Holy Ghost; as your fathers did, so do you also." Turning toward the leaders, he asked, "Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One, of Whom you have been now the betrayer and murderer."

That was sufficient; it was even too much for the enemies of Stephen; they gnashed their teeth for they were "cut to the heart." Stephen, fearless and undaunted, looked steadfastly into heaven and there he saw the Savior; his words could no longer withhold the secret of his heart—"Behold, I see the heavens opened and the Son of Man standing at the right hand of God."

The crowds murmured; they cursed Stephen; they surged forward and dragged him forth from the Council and out through the eastern walls of the city; they took up stones, hurled them upon the youth and sent heavenward the soul of the Catholic Church's first martyr—St. Stephen. Saul, the young general of the enemy forces who had disputed with Stephen in the Cicilian synagogue, was

PETER, COMMANDER-IN-CHIEF

present at the death-scene of his youthful adversary and consented to his martyrdom. Stephen's last words were words of prayer which resembled the words of Calvary's dying Savior—"Lord, lay not this to their charge." In other words, it meant, "Father, forgive them for they know not what they do."

Asleep in the Lord and buried beneath a mound of bloodstained stones, Stephen had completed his sacrifice and Saul had satiated his revengeful heart. With renewed vigor Saul like a maddened warrior thirsted for more blood and went forth to destroy the Catholic Church. The havoc wrought by Saul's army was not confined to any definite battlefield; it was a house-to-house massacre of the innocents; he was bent upon destruction and men and women alike were dragged to the dark dungeons of torture and death. Many of the Christians fled from Jerusalem northwards into Phœnicia, Cyprus and Antioch. What was apparently crushed in one place, blossomed out in another place and the city of Antioch especially flourished. Why? Peter was there. The first Pope of Christendom had established himself there in the year 40 A. D. and two years later he was to penetrate and remain in the heart of the Empire—Rome itself. For the time being Antioch was superbly fitted to become the capital of Christendom, since the Orontes River led westward to the Mediterranean and to the east all roads led to Antioch. Here, God had ordered Peter

TWO LIEUTENANTS

“to share with the Gentiles that gift of repentance which leadeth unto life,” and the result was that the Gospel of Christ was preached to the Greeks as well as to the Jews. The Pagans gave Peter and his followers the name of “Christians” to distinguish them from any form of Judaism. From Antioch to all parts of the world Christianity went forth—it was truly Catholic.

Philip, the zealous Deacon, made his way to Antioch and not only his miracles but his eloquence drew many to the new Church. Amongst these early converts was a certain Simon, a well known magician who, believing, was baptized by Philip and became one of his followers. The converts shortly became quite numerous and John and Peter administered the Sacrament of Confirmation to them. Simon, the one-time magician, saw how wonderfully the new Church thrived in spite of persecution, and the miracles of the Apostles became the object of interest to him. His one ambition was to possess like power, and suddenly he offered a sum of money to Peter that he might bestow such power upon him as the Bishops possessed. Peter understood that the grace of God should never be bought and sold and cried out, “Keep thy money to thyself, to perish with thee; because thou hast thought that the gift of God may be purchased with money.” Simon was confounded and begged Peter to “pray to the Lord” for him; however, shortly after Peter’s departure Simon the magician again

PETER, COMMANDER-IN-CHIEF

began to ply his old-time trade and sowed the seeds of discontent and superstition in the hearts of the poor and ignorant people.

Philip in the meantime kept on preaching the Gospel of Christ far and wide; at the command of the Holy Ghost he went into the desert of Gaza, where he found an officer of the Treasury of Candace, Queen of Ethiopia. This officer had come to Jerusalem to adore God with the people and was returning to his home in his chariot. As he drove homeward he was reading the Prophecy of Isaias and Philip approaching him, asked, "Thinkest thou that thou understandest what thou readest?" The officer admitted his ignorance, "How can I unless some man show me?" Seeing the man's willingness to learn, Philip stepped into the chariot and riding with the officer began to explain the prophecy concerning Christ as the Messiah and Redeemer of all mankind. Philip's explanation was so clear and satisfactory that the officer immediately sought to become a Christian and pleaded with his instructor to immediately baptize him, who again demanded further assurance of his sincerity, "If thou believest with all thy heart, thou mayest." The answer given was, "I believe that Jesus Christ was the Son of God." The chariot stopped; down to the water the convert and his zealous instructor went; Philip taking water administered the Sacrament of Baptism and the command of Christ was again fulfilled—"In the Name



Masaccio

ST. PAUL VISITING ST. PETER IN PRISON.

TWO LIEUTENANTS

of the Father and of the Son and of the Holy Ghost." Another soul was made a child of God and an heir of heaven, and the Candacean Queen's officer went back to his distant country of the Upper Nile, there to act as a soldier of Christ's Ethiopian army and to mobilize new forces that would some day carry Christianity to the heart of darkest Africa.

Whilst the Negro missionary of Christ was speeding his way to Ethiopia, Philip was working throughout the Valley of Charon and finally came to Joppe and Lydda and a certain prosperous city which had developed from a fishermen's hamlet to the second capital city of Judea. The city was none other than Cæsarea, the city which Herod had built in honor of Augustus Cæsar, the Emperor of the Roman Empire. Here Philip was to make his headquarters and establish a garrison of Christianity to protect its converts at the influential and prosperous Roman port of Cæsar.

CHAPTER XXI

CAPTAIN CORNELIUS, THE CÆSARIAN CONVERT

THE defeat of Saul was an unconditional surrender to the Divine Leader. What were the terms of capitulation? In few words let us reconnoiter and review the entire affair. On the road to Damascus the cavalry of Saul's army was rushing madly towards that city, when like a flash out of a cannon's belching fumes, a bolt of lightning fell from out the clear skies of a bright noon day and the sword of fire drawn by the Divine Leader unsaddled the bloodthirsty antagonist and threw him into the dust of the travel-worn road. His conqueror showed him mercy and asked, "Saul, Saul, why persecutest thou Me?" Saul, now blind, craved for the light of day and answered, "Who art Thou, Lord?" and the Divine Leader replied, "I am Jesus of Nazareth Whom thou dost persecute." Saul surrendered unconditionally. He became a Catholic in Damascus and then going into solitude in the desert of Arabia finally returned to Jerusalem — there to see the Commander-in-Chief — Peter.

Introduced by his schoolmate Barnabas, Saul found it possible to lay open the innermost secrets

CAPTAIN CORNELIUS

of his heart and especially the story of his conversion to Peter. For fifteen days Peter and Saul were in consultation and the learned Saul recognized the authority of Peter as head of the Catholic Church. What could Saul do for Christianity? That was the question which required more than prudence and good judgment. It required the inspiration and guidance of the Holy Ghost, since the future of the Catholic Church would either be advanced or retarded in its growth. The Commander-in-Chief listened attentively to Saul and he learned how God had selected him to be "a vessel of election," in other words, as a vase containing the truths of Christian Doctrine, he was to go to the known parts of the world with refreshment, light and peace for the Gentiles. The Emperor of Rome had indeed conquered the world, but this new missionary work of Saul was to conquer the hearts of all mankind.

Saul remained in Jerusalem and dealt confidentially with the members of the Catholic Church; he preached to the Gentiles and he disputed with the Greeks. The reward of his efforts was the vehement hatred of non-Catholics and the general mistrust of Catholics toward the new convert. His true friends were assuredly Barnabas and Peter. After fifteen days of serious thought it was deemed expedient that Saul should go back to Tarsus for a short time until the antagonism should die out.

The unsettled state of affairs in the Roman Em-

PETER, COMMANDER-IN-CHIEF

pire under the persecuting hand of Caligula may have been another reason for Saul's retirement to Tarsus. Statues of Caligula were set up in synagogues and altars were dedicated to the deified Cæsar, which innovation obliged the poor Jews to offer up sacrifice to their pagan Emperor. To Petronius, the Prefect of Syria, the orders were given to erect a statue of Caligula in the Holy of Holies of the Temple in Jerusalem; at Alexandria the Israelites were confined to a certain quarter of the town, where they either perished as in a living tomb, or were cut to pieces and burned to death when they endeavored to escape; all over the world the Jews were persecuted; the Greeks were also humbled to such an extent that all their statues were beheaded and Caligula became the supreme deity to whom all the most beautiful birds of plumage, such as the peacock, pheasant and scarlet flamingo were sacrificed. The establishment of this new religion over the Jewish and Christian religions was sad indeed—but not to last long, for the self-made god of this new religion was shortly murdered. Terrible as the mad career of the slain emperor was, nevertheless his régime gave a period of peace to the Catholic Church. The Jews were busy defending themselves and did not concern themselves with the Christians and with the depth and breadth of a silent river, the Catholic Church grew stronger and stronger on its way to the ocean of eternal life.

CAPTAIN CORNELIUS

The Commander-in-Chief visited his scattered forces outside of the Holy City, throughout Judea, Samaria and Galilee. The first journey was by way of Ramleh to the city of Lydda in the Plain of Sharon. Here there was a man named Aeneas, who had been confined to his bed for eight years with the dreadful disease called palsy. Peter knew that a divine manifestation of power would gain many new members for the Army of Christ, and so he said: "Aeneas, the Lord Jesus healeth thee; arise and make thy bed." The man arose to the surprise of all and was perfectly cured of the palsy. It was a miracle.

At Joppe there was also a very good and devout woman, Dorcas, who established a primitive form of a St. Vincent de Paul Society and had been known all over the country for her good work in feeding the poor and in sewing garments and clothing the destitute. This good soul, so generous and so self-sacrificing, was dead when Peter arrived in Joppe. The people were saddened and Peter indeed endeavored to console them during his visit; he saw what the good woman had done and the poor widows and orphans showed him the garments and coats which Dorcas had made for them; the heart of Peter was filled with grief; he ordered all to leave the room; then he prayed to God for a miracle and turning to the dead form of Dorcas, said, "Tabitha, arise." Immediately the woman opened her eyes, sat up and then stood in the midst

PETER, COMMANDER-IN-CHIEF

of a circle of joyous friends. The Christians of Joppe as well as in Lydda—increased in number.

During his sojourn at Joppe, Peter also visited the home of Simon the Tanner and preached the Gospel of Christ to all in his household. Whilst doing so much in propagating the faith, a delegation of men came and begged him to come to Cæsarea and extended an invitation to him to remain at the home of the Centurion of the Italian cohort of soldiers stationed there. The Centurion was a Roman citizen and proved himself an ideal commander of the volunteer troops at the garrison; he was more than an ordinary soldier; he was indeed a prayerful and learned officer of Cæsar; the Jews praised him for his virtuous life and wished him to join the Jewish religion; however, on account of not being circumcised, Cornelius was kept apart from the members of the Jewish faith and excluded from the Synagogue.

On the other hand, Cornelius had heard the “good news” brought to Cæsarea by Philip the Deacon, who told him all that had taken place in Judea concerning the Divine Leader—Jesus. The question of joining the Jewish religion or of affiliating himself with the Christian religion was indeed a great problem to solve, and Cornelius hovered between the two propositions which haunted his soul both night and day. Like Cardinal Newman, before his entrance into the Catholic Church, the seeker of truth prayed to God “Lead kindly

CAPTAIN CORNELIUS

Light," and the answer to his fervent prayer came from God Himself. "Thy prayers and thy alms are ascended for a memorial in the sight of God. Send men to Joppe, and call hither one Simon, who is surnamed Peter; he lodgeth with one Simon a tanner, whose house is by the seaside. He will tell thee what thou must do." It was an angel of the Lord that spoke to the praying officer. Immediately he related to the servants and "a soldier, who feared the Lord" what had happened and sent them to Joppe.

The next day as Peter was engaged in prayer in the higher part of Simon the tanner's house he had a vision. The heavens opened and a cloud-like sheet of linen was let down from the four corners of heaven to the earth; all manner of beasts, reptiles and fowls of the air were within the opened canvas-like tent. Peter was hungry but such "unclean things" he dared not to eat. He could not understand the significance of the vision and therefore did not know what to do. Suddenly a voice exclaimed, "Arise, Peter, kill and eat." Although he was exceedingly hungry, he quickly replied, "Far be it from me, for I never did eat anything that is common and unclean." And the voice spoke again, "That which God hath cleansed, do not thou call common and unclean."

The same vision was manifested to Peter three times, and finally the large white-linen cloth was drawn up to Heaven and disappeared. Peter could

PETER, COMMANDER-IN-CHIEF

not understand the meaning of the same; he thought that it was symbolical of some great truth and that he hoped shortly to learn. The abstinence from certain flesh meat known as "unclean" was part and parcel of his Christian life as it had been of his former life as a Jew; yet, the voice in the vision said to him, "do not call common and unclean, that which God hath cleansed." Peter sat on the house-top and meditated. He could easily distinguish the essentials of Christianity from the external ritual or ceremonials; he knew that unity must sooner or later be brought into the Christian religion, and that whilst some of the converts brought into the Church many of their own ideas, nevertheless all these pet ideas were to be sacrificed for the sum and substance of the religion which Christ Himself had given to the Apostles. The inclination to oblige every convert to Christianity to submit to circumcision was a pet idea of his own but was it absolutely necessary? Saul thought not. The barring of certain food obtained from animals as "unclean" was also a non-essential practice of some converts from Judaism to Christianity. But, was it and should it remain obligatory for all members of Christ's Church? Peter sat on the house-top and meditated.

Suddenly three messengers coming from Cæsarea were seeking admission to the house of Simon the tanner. They knocked at the portals and inquired concerning a certain "Simon, surnamed

CAPTAIN CORNELIUS

Peter." Peter was still meditating when the Spirit of God interrupted him and told him of the three men waiting below, "Get thee down and go with them, doubting nothing, for I have sent them." Immediately Peter left with the three men and turned his eyes toward Cæsarea. Upon their arrival at the house of Cornelius, their host fell down upon his knees before Peter, but Peter lifted him up, saying, "Arise, I myself also am a man." Upon entering the house the guest explained his vision and the reason for his presence among the Gentiles. In turn Cornelius related his vision and Peter was told in few words that all assembled were now ready to hear his message concerning the new religion of Christ.

Peter, as Commander-in-Chief, preached an eloquent sermon in which he conclusively showed that "God is not a respecter of persons" but that "in every nation, he that feareth Him and worketh justice is acceptable to Him." Jesus Christ was proclaimed Lord of all mankind, the promised Messiah and the Redeemer of the human race Who had been foretold in the prophecies of the Old Law. The sermon had its desired effect. Cornelius and his entire household were baptized and they were enrolled in the Army of Christ, and Peter, as the visible head of the Church of Christ, remained several days under the roof of one who had been a Gentile. The conclusion as seen by the people was that the Catholic Church was for all people,

PETER, COMMANDER-IN-CHIEF

in all places and for all times. Since Jesus died for all mankind, therefore all mankind was eligible to become members of His Church. The Good Shepherd and the Good Samaritan were true pictures of Christ and true examples of what every priest, bishop and pope of the Catholic Church should be.

CHAPTER XXII

THE ESCAPE FROM PRISON

JERUSALEM was in extreme need of food. The famine which had been prophesied was fulfilled in the year of 44 A. D. Accordingly the people of Antioch who enjoyed the privilege of living in the second capital of Christianity, took upon themselves the task of alleviating the distress of Jerusalem. A collection was taken up and Barnabas and Saul were sent as a relief commission to the suffering Catholics of Jerusalem.

When Barnabas and Saul arrived, they found more than a famine. A real persecution was indeed raging and Peter and John were confined to the drear dungeon of the city's prison. Herod Agrippa, as one of Caligula's favored rulers, had been given the tetrarchy of Philip and Herod Antipas. Under Claudius he had, through his diabolical intrigues, received Judea and Samaria to rule over, and under Nero he succeeded in obtaining control over Galilee and Perea. His methods of ruling were different from those pursued by his grandfather. Instead of making an attempt to Grecianize and Romanize the people, Agrippa conformed his own life to the requirements of the Jewish religion. The Holy City

PETER, COMMANDER-IN-CHIEF

was beautified; walls were built around Bezetha; the zealous ruler personally prayed and offered sacrifice in the Temple; and what was really important, he showed consideration and sympathy for everything relating to the Jewish religion. Some things were carried to excess, and it is related that in lavishing clothing and vestments upon the Jewish priests, Agrippa had given a single tunic worth \$1,400 to Israel Ben Fabi.

In contrast with this generous treatment of the Jewish people, Agrippa showed his distrust and cruelty towards the Christians who were generally accounted "a despised lot." The Christians did not, in Agrippa's mind, deserve even the same punishments meted out to the Jews for violation of the laws, for when James, the brother of John, was ordered to be put to death, the most violent and despicable form of punishment was administered to him by the sword. This act of Agrippa's pleased the Jews very much and the praises of the people encouraged their ruler to mete out more severe punishment upon the Christians, and even the Commander-in-Chief was not to be excepted. "It was in the days of the unleavened bread" that Peter was arrested, but his sentence could not be carried out at once because of the Sabbath which forbade disturbances to be caused by rendering a sentence of capital punishment; accordingly, the sentence of death which was anticipated in Peter's case was postponed until after the Passover.

THE ESCAPE FROM PRISON

The Commander-in-Chief was chained in the darkness of the prison's dungeon; Roman soldiers were constantly on guard both night and day; the prisoner was verily soon to suffer for Christ and Him Crucified. The little army of Christians was scattered; it was crushed and defeat stared it in the face. The food supply had long since given out and death stalked about the streets of Jerusalem; the most brave and loyal Catholics were suffering for the want of food and clothing whilst their leaders were imprisoned and ofttimes executed. All this happened whilst the Commander-in-Chief languished in his chains.

Saul and Barnabas arrived in the stricken city; they had been commissioned to act as a relief expedition—a real Red Cross project which was not to be hindered by personal discouragement. They accordingly went ahead and did all that was possible for the poor and starving Catholics by going from house to house and visiting the sanctuaries of worship in certain private homes. In the midst of the relief work a most extraordinary thing happened. The two dispensers of charity lodged in the house of John Mark and his good mother Mary who were relatives of Barnabas. In this house the fervent Catholics had assembled to pray for Peter's release from prison, and unexpectedly the whole congregation heard a loud knocking at the gate of the house. A young girl, named Rhode, hurried to the gate, listened and having

PETER, COMMANDER-IN-CHIEF

recognized the voice of the stranger to be the familiar voice of Peter, she hurried back to the praying group and told them that the Commander-in-Chief stood before the gates and awaited admission. The Catholics had not expected such an early answer to their prayers and therefore laughed at the young girl's excitement. "Thou art mad," they said to her; but she affirmed that it was so. Some answered that it might possibly be an angel.

Peter knocked louder and louder. Finally, the gate was opened and the crowd stood awestricken. The Commander-in-Chief himself stood in their midst; he beckoned to them with his hand that they should not be afraid, and explained the method of his escape from prison. An angel of the Lord had come to him in his cell. Striking Peter, he raised him up, saying, "Arise quickly." The chains fell to the floor and Peter was led through the gate of the city, which we are told "opened of itself to them." The Commander-in-Chief thought that he was dreaming and that the angel was a vision; but, he and the whole Church realized that God's angel had in reality released him from the cruel hands of King Herod.

The meeting of Saul and Barnabas with the Commander-in-Chief was most happy; the first Prisoner-Pope breathed the air of freedom amongst his scattered flock and the rejoicing was mutual. The story told by Peter was astounding and his listeners were told not to proclaim loudly his re-

THE ESCAPE FROM PRISON

lease but to hold their peace in silence and prayer. The people were advised to carry the good news to the entire city of Jerusalem and especially to James, the Bishop of Jerusalem. Peter left the city as quickly as possible. The whitened harvest fields were awaiting his missionary labors, and more preferable than the dark dungeon of Jerusalem were the open seas that led to the cities of Pontus, Galatia, Cappadocia, Asia and Bithynia. Antioch was a more congenial capital for Catholicity than Jerusalem; and certainly Rome would be a still better capital for the Church of Christ, since it was the center and hub of military affairs, commercial enterprises and international power.

Far and wide the Roman soldiery sought for their prisoner. The guards being under the sentence of death to guard their prisoner were executed as a penalty for their presumed negligence in allowing him to escape. Herod Agrippa left Jerusalem and its religious turmoil for a more luxurious environment in his new Roman city of Cæsarea. Saul and Barnabas returned to Antioch with the "good news" whilst the Commander-in-Chief was traveling Romeward.

CHAPTER XXIII

THE BATTLE OF ANTIOCH

WHEN Columbus sailed over the unknown seas towards America, his worst troubles were not the shriek of winds, the roll of thunder, the flash of lightning and the seething turbulence of the ocean. No! His enemies were within the ship. His mutinous sailors gave him more trouble than all the hostile elements of nature. Thus it was and always has been within the Catholic Church. In the days of Christ, His worst enemy was not the Jewish people but Judas, one of the twelve Apostles. In the history of the Christian era the student will observe that within the Church of Christ there have been many traitors of the Judas type, and about these individual members the shepherds of Christ's fold must concern themselves more than about the ninety-nine just and good sheep who need no attention, but who are capable of saving their own souls through the means established by Christ.

In the apostolic days when the Army of Christ was being mobilized for the conquest of the world, a certain class of dissenters was also found within the Church. Like the mutinous sailors of Colum-



"QUO VADIS, DOMINE?"

THE BATTLE OF ANTIOCH

bus, they oftentimes would have wrecked the Church but since it was founded by Christ it was to last until the end of time, "even unto the consummation of the world." The Commander-in-Chief had many problems to solve and like every administrative officer he found it an unpleasant thing, but a duty at times to say "No" when his friends thought he should say "Yes." Influence at times may turn the decision of the most just judge; however, if he has weakened under the influence of domineering personalities and then, conscious of his vacillation or poor judgment, humbly retracts and asserts an unbiased decision, he is to be highly commended. This was the case with Peter under the stress of internecine warfare, and Saul was the one who wisely corrected conditions which would have been detrimental to the progress of Christ's Church.

Owing to the persecution which followed the martyrdom of Stephen, many Catholics fled into Phenice, Cyprus and also into the important city of Antioch. The followers of Christ might be crushed in one place but they were sure to spring up again in another country. The "good news" of the growth of the Church was brought back to Jerusalem and the sufferers of Jerusalem rejoiced.

Barnabas and Saul had returned from their mission to the famine-stricken people of Jerusalem, and Antioch rejoiced in the fact that it could assist its neighboring city. Antioch was to become the sec-

PETER, COMMANDER-IN-CHIEF

ond capital of Christianity! Here Peter was to reside and rule over the entire Catholic Church! Whilst the Church suffered physically from famine and distress in Jerusalem, it also suffered from spiritual cancer — that of dissension and controversy in Antioch.

Antioch was indeed an ideal city for an episcopal see. Jerusalem was too far distant from the coast and not near enough to the center of trade routes, whilst Antioch was near the center of all trade routes from the east to the west; from the east the caravans brought the treasures from the Orient and on the west the Orontes River took the boats down to the sea. Antioch was the masterpiece of Greek architecture and Roman engineering. Temples and roads, baths and circuses, theaters and forums, all had lent their power to impress the people with the city's prosperity. Jews, Greeks and Syrians made up the greater part of the population; and the laws gave the right and title of a citizen to every foreigner who settled there.

As to religion, there were many forms of paganism in Antioch. When the plague raged throughout the city, one of the crags of Mount Silpius was carved into the form of Charon, the Ferryman of the Styx. This colossal statue was intended to remind the dissolute citizens of their duty to religion and recall to their minds serious thoughts upon death. The cult of Daphne was featured in the secret groves of the forest, where, in the pas-

THE BATTLE OF ANTIOCH

sionate souls of the participants, every vice became a glorified virtue. Although open vice existed, nevertheless the Jews and the Greeks had no restrictions placed upon their practice of religion. The Jews built synagogues, offered sacrifices and lived according to their ritualistic customs. When the dispersed Catholics arrived in Antioch they found many Jews prepared to hear the "good news" of Christian Doctrine.

Whilst Saul and Barnabas worked most assiduously for the Church in Antioch the pagans saw the members of Christ's Church growing daily more and more numerous. They noted the difference between the Jews and this new class of people, and called the new believers "Christiani" or Christians. From a letter of St. Ignatius we also learn that it was in Antioch that the name "Catholic" was given to the Christian Church. The city had always been famous for giving nicknames to everybody and everything and hence whilst in other places the first members of Christ's Church were called "the elect," "the saints," "the disciples," "the believers," "Those of the Way" and most commonly "the brethren," yet in Antioch they received the title "Christians" and "Catholics," the first of which was not universally used until Peter advised his converts that they should "not be ashamed but glorify God in that name."

The Battle of Antioch was a personal encounter between Peter and Saul or Paul; the result was

PETER, COMMANDER-IN-CHIEF

far-reaching and made the members of Christ's Church—real Christians. It welded together all the elements of true Christianity, and did not, as some writers assert, open a breach in the Catholic Church whereby Peter became the head of the Catholic Church and Paul the leader of the non-Catholic or Christian Church. Some writers would have us to believe that Christ did not pray for "one fold and one shepherd" and thus like Julian, the Apostate, they endeavor to place the foundation-stone of sectarianism, schism and heresy in the dispute between Peter and Paul and even endeavor to ridicule the whole of Christianity.

The Battle of Antioch is briefly described by Paul, when he says of Peter, "when Cephas was come to Antioch, I withstood him to the face." In other words, Paul, the Apostle of the Gentiles, reprimanded Peter, the convert from Judaism, and when the clouds of their word-battle were over they remained the best of friends—even until death. However, certain dissenting forces were always within the Church, and like mutineers they seized upon this opportunity to wreck the Church of Christ. They did not succeed, for Christ promised to remain with the Church, "even unto the consummation of the world." But, in order to satisfy ourselves on the point of Paul's respect and subservience to Peter in spite of this personal disagreement, let us ask ourselves what the trouble was all about. Who caused it? Was it doctrinal or ceremonial?

THE BATTLE OF ANTIOCH

Was it merely a dangerous precedent, which if consistently followed would have brought injury to the Church in accepting new members?

The old story of heroic sacrifices being rewarded in the coin of insult and injury was repeated in the life of Peter. His work at Cæsarea had been minimized and even condemned; he had received uncircumcised Gentiles into the Church; he had given the new converts from paganism the same privileges which the converts from Judaism enjoyed; he actually lived with these converts and had eaten at their tables where meat, which was termed "unclean," was served. The Jewish converts protested, but Peter told the Apostles and ancients of his vision and the Holy Spirit's command to make no distinction between clean and unclean meats, "What God hath made clean, do thou not call unclean." The appeal to his listeners was pathetic, and he plainly told them that the Holy Spirit had directed him to bring his converts to the banquet table of the Divine Leader. "If then," said he with emotion, "God gave them the same grace, as to us also who believed in the Lord Jesus Christ, who was I, that could withstand God?" He poured forth his whole soul upon his listeners and with one accord they cried out, "God then hath also to the Gentiles given repentance unto life." This was in Jerusalem. Here the question seemed to be settled. However, the same trouble was soon to arise again and Peter was to

PETER, COMMANDER-IN-CHIEF

change his tactics in favor of the dissenting crowd of converts from Judaism in Antioch. Peter and Barnabas, out of regard for the dissenting and critical converts from Judaism separated themselves from the Gentile converts and did not eat with them; once more he insisted upon the circumcision of Gentile converts before they were received into the Christian Church; and made thus a distinction between the Greek and Jewish converts by showing partiality to the Jewish converts.

Paul had already seen from his first missionary trip that such practices would be detrimental to the future progress of the Church. He could not understand why Peter should have changed his position and disregarded the principle of equality of all converts. The influence of friends, the mockery of enemies, the guile of hypocrites and the force of public opinion made no impression upon Paul. He built his whole life upon certain principles and to those he remained steadfast. He would rather go down to the bottom of the sea with his ship than yield in the slightest way or degree to the turbulence of men's vacillating and surging dispositions. In few words, he met the Commander-in-Chief and "withstood him to the face." In true humility Peter submitted to the correction of Paul and the entire affair was amicably settled for all time. All converts were to be treated alike; no distinction was to be made; the Gentiles were not obliged to submit to the Jewish ceremony of cir-

THE BATTLE OF ANTIOCH

cumcision; baptism was to be the only door through which the converts could enter into the Catholic Church. The Battle of Antioch was not one of blood and iron, but one of intellect and will-power, and its result was that the ceremonial differences amongst converts were entirely obliterated for all time. The Commander-in-Chief and the Missionary Hero were reasonable enough to settle their differences of opinion in this minor detail of discipline. Had the difference concerned a dogmatic truth or some principle of morality then it would have been indeed a serious affair and a cause of heresy and schism. However, this was not the case, and they were not sundered. Peter and Paul were true friends and labored together faithfully unto death!

In a short time at the Council of Jerusalem the power of the Pope was plainly shown; his words were infallible; he could not make a mistake concerning Faith and morals, and every one listened attentively to his decision. "Infallible" does not mean that St. Peter could not commit a sin nor make a mistake with regard to many things. No! Although he was the First Pope, nevertheless, he was only a man and could commit a sin and likewise be ignorant of much worldly knowledge; but, as the representative of Jesus, when he spoke "ex cathedra," that is, as the Vicar of Christ, declaring and teaching the things that Jesus had taught His followers—he could not tell a lie. He was forced to

PETER, COMMANDER-IN-CHIEF

tell the truth just as the Pope is obliged to do it this very day. What Jesus taught may never be changed. New ceremonies may be added to the different devotions, but the Apostles' Creed and the Ten Commandments will always remain the same. St. Peter told the Council very plainly that Jesus was the Redeemer of the world and that anyone who believed and was baptized, really became a Catholic, and that it was not necessary to receive any of the rites or ceremonies of the Jewish Church in order to become a Catholic. The Commander-in-Chief had spoken. His word was final. The case was ended.

When St. Peter had finished his speech, Paul and Barnabas told the crowd about their great missionary work among the Pagans, and showed them that these converts became very good Catholics without receiving the Jewish rites. Baptism alone was the door through which they came into the Church. They had with them a certain Greek convert, named Titus, whom Paul brought before the Council as an example of the many converts made from Paganism. The Bishops and Priests were well satisfied and were willing to obey the law of Jesus. St. Peter as the Commander-in-Chief of the Army of Christ had only repeated the orders of the Divine Leader. Paul and Barnabas thankfully approved of St. Peter's noble and final settlement of the trouble "within the Church," and St. James, the Bishop of Jerusalem, concluded the

THE BATTLE OF ANTIOCH

meeting with a beautiful sermon, in which he begged all Catholics to love one another and to set a good example to the Pagan world that it might soon become Catholic.

The converts from the Jewish Church were not to enforce the Jewish customs or rites upon the converts of Paganism, and converts from Paganism were to abstain from the meats offered in sacrifice "to idols," to lead lives of purity, and to refrain themselves "from things strangled and from blood." This resolution of the Council made it easy for the Gentiles to become Catholics; it also prevented them from taking part in the old Pagan religious customs.

The great question had been answered in a definite way, and Paul and Barnabas prepared to return to Antioch to explain the Law to the people. For the special purpose of instructing the Catholics as to the decision of the Council, Paul and Barnabas were given two assistants, who were to deliver the "good news" to the whole Church of Antioch. These two preachers were Barsabas and Silas, who, coming with Paul and Barnabas, did noble work in Antioch. They read the letter from the Council and explained what St. Peter had defined as a final law for the whole Church. When their work was finished, Silas determined to remain at Antioch, while his companion, Barsabas, returned to Jerusalem.

Much had been accomplished at the Council of

PETER, COMMANDER-IN-CHIEF

Jerusalem for the universal Church! Victories had been gained abroad and at home "within the Church." The Battle of Antioch was one between Peter and Paul, and the Council of Jerusalem was a victory for Jesus, the Divine Leader, when Peter, the Commander-in-Chief, spoke and sanctioned the dynamic spirituality of Paul, the Missionary Hero!

CHAPTER XXIV

ARMY REGULATIONS

WHEN the French army invaded Egypt in the year 1798, a certain party of engineers unearthed a heavy slab of black granite with some peculiar inscriptions upon it. Today that piece of granite is found in the British Museum and is familiarly known by all scientists as the "Rosetta Stone," which, by reason of its three different forms of writing, has become a key for the interpretation of the Egyptian hieroglyphics. Without it much of the history of Egypt would have been still unknown to us, and the culture of ancient Egypt would still be an intricate and unsolvable puzzle for us. However, the discovery of this Rosetta Stone has opened a rich mine of knowledge and has revealed the history of a partly unknown people to all the world and, what is of utmost importance, the history of the Egyptians, as found in the books of the Bible, has been confirmed.

The Catholic Church is only partly known to many people, and its very existence in the midst of conditions of ignorance and bigotry is truly an enigma. How people can be members of a Church so different from all other forms of religion, and

PETER, COMMANDER-IN-CHIEF

how they can attain distinction and renown in worldly achievement, is truly undiscovered by even many highly educated and sincere non-Catholics. However, the key to a thorough understanding and interpretation of the Catholic Church is to be found in its Rosetta Stone—its Army Regulations.

What is the Rosetta Stone of the Catholic Church? Nothing else but the "Catechism of Christian Doctrine," containing the key which opens the portals of Catholicity to everybody. This Rosetta Stone of the Catholic Church, by analogy, is also in three languages, and corroborates all that is found in the Bible and in Tradition concerning the "Teachings of Jesus Christ." The three languages are "Catholic Dogma," "Catholic Morality," and "Catholic Liturgy."

The achievements of any army can always be traced back to the Military Law and Order as carried out by disciplinary forces, and so, the achievements of the Catholic Church can be traced back to the Law and Order of Catholicity in the disciplinary routine of our daily lives. If we know the principles of Christian Doctrine and see how Christ's Laws of Morality were practiced in apostolic times, then we shall also fully realize how the beautiful ceremonial of Christ's Church, through its symbolism, lifts up the heart and soul of man to the knowledge and love of God, and we accordingly serve Him more faithfully.

In everything there must be a head. There

ARMY REGULATIONS

must be some definitely appointed leader to assume responsibility and to give orders for the maintenance of discipline in the carrying out of the Army Regulations. In the course of time, the first "Followers of Christ" grew in numbers and also in strength, so that the group of persons called "Christians" or "Catholics" were recognized as a definite organized army which believed in certain principles called "Christian Doctrine," and lived and even died as martyrs for their belief. In this military life they were ruled over or directed by their officers, namely, the bishops and priests, under the supreme leadership of a definitely appointed leader, the Commander-in-Chief, St. Peter. This leader was in truth the "Father" of his people, just as Abraham was the "Father" of his race, and hence he was called in Greek "PAPAS," in Latin, "PAPA," and in English, "Our Holy Father—the Pope."

As we have seen in another chapter of this book, St. Peter was appointed by Christ Himself as His Vicar upon earth, and the Visible Head of His Church. No man, nor group of men, made this appointment. The orders of Catholicity and the appointments to offices of authority in that Church came from its Founder, the Divine Leader, Jesus Christ. From such a definitely organized Church, membership in that Church has grown to over 300,000,000 souls throughout the world, and always has it been directed by one whom all Catholics

PETER, COMMANDER-IN-CHIEF

with terms of endearment call "Our Holy Father—the Pope." From St. Peter down to the present reigning Pope we can find the names of these Popes selected, not from one nation, class or race of people, but from the best-fitted leaders of Catholicity of all nations from the apostolic age until our present era.

The immediate successors of St. Peter in the first century were the Popes Linus, Cletus, and Clement, all of whom became martyrs for their faith. From them stretches out an unending line of successors. The dynasties of the greatest empires have disappeared with the lapse of time, yet these Popes continued to rule a Church concerning which Christ said, "Behold, I am with you all days, even to the consummation of the world."

Just as an army fights for certain causes which are just, namely, for the protection of the people, for the freedom of the country, and for the subjugation of encroaching enemies, so too, did the Army of Christ under its leaders have faith in His Doctrine, live according to His code of Morality, and receive inspiration from His liturgical symbolism. Such was their enthusiasm that to die for one's faith was considered the height of glory. The Rosetta Stone of Christian Doctrine gave them the "reason" for their Faith, the "Army Regulations" for every Soldier of Christ.

CHAPTER XXV

ALLEGIANCE TO AUTHORITY

IN the Catholic schoolroom there is a cross and a flag. The cross is of its very nature a symbol of Christianity, and brings vividly to the mind of every Catholic the entire story of Our Savior's passion and death upon the cross for our redemption. The flag symbolizes our country, whose heroes died that we might live. Thus in opening the day's studies, both teacher and pupil sign themselves with the Sign of the Cross and offer their morning prayer to God Almighty, after which they stand at attention and, saluting the flag, they say, "I swear allegiance to my flag, and to the country for which it stands; one nation, indivisible, with liberty and justice for all." Thus, in these two acts of worship and patriotism, the Catholic child every morning shows allegiance to spiritual and civil authority.

One of the oldest acts of fealty to spiritual authority and one of the most sublime oaths of allegiance in the Catholic Church, can be found in the well-known prayer called the "Apostles' Creed." In this summary of faith and act of belief we find the sum total of our religious tenets which guide

PETER, COMMANDER-IN-CHIEF

our daily lives. With eyes turned towards heaven, with hands devoutly folded, and with lips firmly set, the Catholic recites, with a sense of responsibility in every word, the following Apostles' Creed:

"I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, our Lord;

Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died and was buried.

He descended into hell; the third day He arose again from the dead:

He ascended into Heaven, and sitteth at the right hand of God, the Father Almighty;

From thence He shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

To define each article of Faith would require volumes, but for you, dear reader, who believe, and have possibly read the Old and New Testaments of the Holy Bible, that is unnecessary. You realize that the Prophecies of the Old Testament were fulfilled in their entirety in the Messiah of the New Testament, Who proved Himself Divine through His perfect life, His miracles and His resurrection from the dead. You also know, from History and from the Scriptures, that Christ founded the Catholic Church as His official religion

ALLEGIANCE TO AUTHORITY

for the salvation of mankind, and He not only sent His Apostles into the entire world to baptize but to "teach" mankind all those things "whatsoever I have commanded you." In few words, a definite creed was taught by Christ Himself to the Apostles, and this in turn was taught to the early Christians by the Apostles in the above form of Prayer.

Thus, in these words, solemnly pronounced by the devout Catholic, we find a sincere act of faith in God the Father as our Creator, in God the Son as our Savior, and in God the Holy Ghost as our Sanctifier. As we have confidence in our country, America, not only for its natural resources but because of its glorious history and especially because of its fundamental principles of government, so also do we, as Catholics, have faith in not only the glorious history and development of the Catholic Church throughout the entire world, in its wonderful cathedrals, universities of learning, hospitals of mercy, and institutions for the promotion of civic as well as religious betterment, but especially in the fundamental truths of our religion as specified in the twelve articles of the Apostles' Creed.

Some writers have credited the composition of the Apostles' Creed to the Apostles themselves, and even designated the individual parts composed by each Apostle. This is unproven, but we can safely say that the name is proper since it is a summary of the Apostolic teaching which was received directly from Christ Himself. In some of the early

PETER, COMMANDER-IN-CHIEF

writings it was called the "symbol" of the Apostles, and from the writer Rufinus (410), we have the assurance that whilst in some parts of the world different changes were made in the Creed, yet in the Roman Church it was preserved in its original form. This maintenance of the earliest creed in its ancient form has been due to the supreme pastoral authority lodged by Christ in Peter and his successors. They not only safeguarded the truth taught by Christ, but they cherished even the form of words in which it was first briefly expressed. In the early centuries the catechumens were obliged to recite the Apostles' Creed publicly before receiving Baptism. It is the Creed still used in that sacred ceremony. Throughout all the centuries this "symbol of faith" has been used to express publicly and privately the true convictions and hopes of every Catholic. Its recitation by a Catholic in the presence of God as witness is beyond all doubt an act of loyalty to God and to the Church which God's Only Begotten Son founded for man's salvation. In few words, the Soldier of Christ swears allegiance to his Church and to the Heavenly Country for which it stands, where liberty from earthly fetters, and justice immortal reign with God the "Father of all."

CHAPTER XXVI

CHRISTIAN STRATEGY

WHEN Napoleon shouted, "Wellington is retreating," he raised himself in his stirrups and, with victory flashing in his eyes, quickly gave orders for his enemy's complete destruction. He commanded his cuirassiers to charge the plateau and annihilate the enemy. Three thousand and five hundred mounted men made the charge with flying colors and swords upraised. The charge was magnificent and even to this day the student of history is thrilled when contemplating that veritable sea of gleaming helmets, plunging horses, brandished swords, the sound of shrill bugle calls, the clang of cuirasses and the swaying standards. However, one's heart is saddened when the "sunken road of Ohain" appears and the ravine becomes a grave for an army forging its way to destruction. When the sunken road is filled with the seething mass of struggling steeds and dying men, the oncoming army passes over the uncovered grave and rushes headlong into the center of four living walls of the hidden English army. It was said that here Napoleon made his last charge; his sun had risen at Austerlitz, but it had set at Waterloo. The achieve-

PETER, COMMANDER-IN-CHIEF

ment was wrought by the strategy of Wellington.

Thus in life's battle against the allurements of the world, the seductions of the flesh and intrigues of Satan, every Christian sooner or later realizes that as Napoleon falsely presumed upon his own power and thought his enemy defeated, so too the Christian who depends upon earthly power, force of arms and human judgment is apt to be deceived by the strategy of the enemy. We meet our Waterloo inevitably if we depend solely upon our own resources. No one realized this truth more than David, the Divine Psalmist, when he saw the rise and fall of kingdoms amid the immutable reign of the living God and sang his militant theme:

"Some trust in chariots and some in horses;
But we will call upon the Name of the Lord.
They are bound and have fallen;
But we are risen."

Christ, as the Divine Leader, realized that His Army would require more than highly polished eloquence and high-sounding platitudes for the effective work of saving souls. He also realized that mere diplomacy and social contact would never win the great battle of eternal life. What was needed was nothing else but God's own help in the definite form of Christian strategy. Natural means alone would never bring souls into heaven, but supernatural means would inevitably and magnetically draw souls into the kingdom of

CHRISTIAN STRATEGY

heaven. These means or forms of Christian strategy were none other than the Sacraments, which Christ Himself instituted in visible and perceptible signs containing the supernatural grace and power which He earned for us by His sufferings and death, and now dispenses to our individual souls for our strength, comfort and salvation.

To the Commander-in-Chief as well as the other Apostles, who were to carry on the great campaign of life's battle, Christ gave the duty of administering His Sacraments, and thus in the very beginnings of Christianity we find the secret power of Christian strategy contained in the Sacraments of Baptism, Penance, Holy Eucharist, Confirmation, Matrimony, Holy Orders and Extreme Unction. In order "to fight the good fight, to run our course and to keep the faith" as St. Paul did, more than natural resources are needed, and thus do we find the Sacraments supplying the supernatural power or grace with which men were able to conquer the world and gain life everlasting.

As the child is born into this world, so in a supernatural way, according to the words of Christ, we are "born again" in water and Holy Ghost and cleansed of original sin, made children of God and heirs of heaven through the Sacrament of Baptism. As the child grows in years and strength, so too are we strengthened and "made firm" as soldiers of Jesus Christ through the reception of the Holy Ghost in the Sacrament of Confirmation. With the

PETER, COMMANDER-IN-CHIEF

healthiest persons sickness and disease come as a result of some of nature's laws being broken or disregarded. So do we also find, in a spiritual sense, after the laws of God have been broken, a condition of spiritual leprosy exists in the soul, called actual sin, which may be either venial or mortal, according to the extent of the law's infraction. For physical alleviation we seek a physician, and thus in our spiritual ailments we have recourse to the Sacrament of Penance, called Confession, which Christ Himself once instituted when He addressed the Apostles: "All power is given to Me in heaven and on earth; whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." The soul is accordingly ministered to by the priest who occupies the place of Christ as the Divine Physician of souls, and in the absolution the priest sends forth the sick soul of man cured of its dreadful malady—sin.

Again, we understand that no person can exist without some form of nourishment for the life of the body. Food is therefore provided for all human beings by God. In the self-same way, God has also provided for the food of our souls by instituting a Sacrament which is called the "Bread of Angels" and concerning which Christ Himself said, "He that eateth this bread, shall live forever." This self-same Bread, called the Blessed Sacrament, is also well described by St. Paul when he writes to the Corinthians and says, "The Bread which we

CHRISTIAN STRATEGY

break, is it not the partaking of the Body of the Lord?" faithfully echoing the words of Jesus, "The Bread which I will give, is My flesh, for the life of the world." Thus, in receiving our Dear Lord, we are truly united to God and nourished by God Himself and He becomes verily "Emmanuel" — "God with us" in Holy Communion for the spiritual nourishment of our souls.

When two souls are called by God to plight their troth and in the bonds of true love desire to be united, there is also the Sacrament of Matrimony which unites a Christian man and woman in the lawful bonds of marriage and gives them the necessary grace to "remain faithful unto death."

Again, when a youth is called by God to become "another Christ" and take up the burden of "going forth and teaching all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost," as well as ministering to the members of the Church as a "Good Shepherd" in all their needs for salvation, there is also the Sacrament of Holy Orders which advances the cleric from the lowliest offices in the Church to the highest sacrificial act of Christ's Priesthood.

When life's course is run and we are about to answer the call of the Angel of Death, then, still faithful unto the very last hour of life, Christ sends His priest to give the wearied body its last anointing in the Sacrament of Extreme Unction, and the senses of the body which once welcomed sin into

PETER, COMMANDER-IN-CHIEF

the "Temple of the Holy Ghost" are gently closed to the things of this world, and the soul is prepared to behold its Creator "face to face" in eternity.

Thus we can readily see the means afforded us by the Divine Leader of Heaven's victorious army, so that we may "fight the good fight, run our course and keep the Faith," and ultimately gain eternal victory. The Sacraments verily give us the secret power of Christian strategy so necessary to humbly and obediently live the life of a true Soldier of Christ with no other objective than that of an eternal victory.

CHAPTER XXVII

OFFICIAL ORDERS

THE Military Law of the Christian Army is the same today as it was in apostolic times, when the first Officers of Christ's own selection were given His "first commands" and "official orders." This will be contradicted by some people who insist that the Catholic Church is not the same today; they insist that the Officers of the Christian Army have not been true to their "first command," and that the "official orders" of Christ cannot be recognized today. In few words, they insist that the morale of the Catholic Church has been demoralized and that the entire deposit of faith has been corrupted, so that today little remains of primitive Christianity. However, this is not the truth. It is only the calumny of some persons who resent "law and order," and wish to excuse themselves on the grounds of denying the authority of the Catholic Church.

It is true that some Catholics have been a disgrace to the whole of Christendom. In every army there are heroes and cowards; there are warriors and traitors. Even amongst the twelve Generals chosen by Christ Himself there was the one traitor

PETER, COMMANDER-IN-CHIEF

—Judas. Did the existence of one traitor corrupt or contaminate the other eleven? Certainly not! Similar conditions exist in all ages, and whilst some Catholics did not practice what they preached and became a source of scandal to everybody, nevertheless to every “bad Catholic” there were thousands of “good Catholics” who were true soldiers of Christ and adhered to the “first commands” and the “official orders” of their superiors.

One of the common faults of human nature is to resent authority. In any form of life where a certain individual is made to rule over others, there is usually criticism, disobedience, resentment and even revolt against authority. This must be expected as long as we are human beings, and it is only when we truly perfect ourselves in conformance to God’s will that we become submissive and truly obedient to the commands of legitimate authority. You can turn over the pages of ancient and modern history, and in every age you will find written indelibly upon the fleshy tablets of every human soul the definite command to “DO GOOD” and to “AVOID EVIL.” The voice of God has reverberated throughout the ages and His own hand has engraved these fundamental laws or orders upon every soul. In different ages we find certain lawgivers interpreting these two great commands. The laws of Zoroaster, Vishnu, Cnef, Minos, Solon, Lucurgus, Pythagoras, of the early Romans, and even of the Druids, and all these,

OFFICIAL ORDERS

combined with possible extracts from Plato, Aristotle and other philosophers, as well as passages from the Koran, clearly show the student of comparative religion that the fundamental laws and the commands of God Himself can be traced back to the Decalogue, better known as the "Ten Commandments."

As we contemplate Moses, the lawgiver, descending the burning mountain of Sinai and bringing down to his people the Divine Precepts for observance until the end of time, so too do we picture St. Peter as the second Moses of "the new Israel of God" giving to the members of Christ's Church the self-same Commandments. Christ Himself insisted He did not come to destroy the Old Law, but to retain it as a foundation for the Christian Church. In the early symbols of Christian art, we find Moses, Christ and Peter holding the rod as an emblem of Divine power, and thus we can safely conclude that the first soldiers in the Christian Army had little doubt about the primacy of St. Peter, and they obediently observed the Ten Commandments as taught by the Commander-in-Chief and the other apostolic Generals.

The Catholic Church is to many people an undiscovered world or an army in which they have not served. The achievements of that vast line of heroes from the days of Christ until our present era are unknown to many persons who account

PETER, COMMANDER-IN-CHIEF

themselves as educated. However, good reader, as a member of the Church militant, you realize the joy of your service and loyalty to your Commander-in-Chief, and you realize that the Will of your God is minutely expressed in the law and order which prevails in the universal Church for the individual member of the Church. Thus, clearly in your mind, the golden rule of Catholic life is found in the well-known Decalogue or Ten Commandments:

- 1st: I am the Lord, thy God. Thou shalt not have strange gods in my sight. Thou shalt not make to thyself any graven thing to adore it.
- 2nd: Thou shalt not take the name of the Lord, thy God, in vain.
- 3rd: Remember that thou keep holy the Sabbath day.
- 4th: Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on earth.
- 5th: Thou shalt not kill.
- 6th: Thou shalt not commit adultery.
- 7th: Thou shalt not steal.
- 8th: Thou shalt not bear false witness against thy neighbor.
- 9th: Thou shalt not covet thy neighbor's wife.
- 10th: Thou shalt not covet thy neighbor's house, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

Understood by every age, in every clime and

OFFICIAL ORDERS

for every race, the above Code of Morality still stands unchanged whilst countries have changed their boundaries, empires have been conquered, nations destroyed, temples turned into the dust of earth by the enemy's plows, cathedrals shattered by shot and shell, and men as human lawgivers have passed the way of all flesh and a new generation does not even read their epitaph.

As there are certain amendments to the American Constitution which clarify, or more definitely explain, the fundamental principles of American democracy, the Catholic Church has made six Amendments to the Ten Commandments which are familiarly known as the Six Precepts of the Church. These Precepts are given to the members of the Catholic Church to more closely explain the practical and everyday life of a Catholic who wishes to observe the Ten Commandments of God as interpreted by the discipline of Christ's Church. These beacon lights of Catholicity are as follows:

- 1st: To hear Mass on Sundays and holydays of obligation.
- 2nd: To fast and abstain on the days appointed.
- 3rd: To confess at least once a year.
- 4th: To receive The Holy Eucharist during Easter Time.
- 5th: To contribute to the support of our pastors.
- 6th: Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

PETER, COMMANDER-IN-CHIEF

The Ten Commandments are clearly designed for the entire human race, and the Six Precepts of Christ's Church are especially for Catholics. Both are necessary guides for the true service of God and the attainment of happiness in this world and in eternity. With legitimate authority the "Commander-in-Chief" of the Christian Army promulgates these commandments as "Official Orders" from headquarters. In so doing, the Holy Father, from our present Pontiff back to the days of St. Peter, gives us the "first commands" of Jesus Christ, Our Divine Leader.

CHAPTER XXVIII

MILITARY HONORS

DID you ever see the celebrated painting of Millet, entitled "The Angelus"? The simple and honest-toiling peasants are seen upon the field of their daily labor, and as the distant village church bell tolls they suddenly cease their work, drop their tools and, standing in reverential awe, with eyes downcast, hands folded and their hearts turned towards God, they pray the inspired words of the "Angelus"—the words the Angel of the Lord addressed to Mary, the Virgin Mother of Christ. The words they utter, their attitude of mind, their posture of body, the distant belfry with its ringing bells, all these things analyzed bring but one message to our minds, and that is of the human soul's spiritual communion with God. The soul of man naturally craves for God, and through such symbols as ringing bells and the recitation of certain prayers, the hearts of men are uplifted from earth to heaven.

When a soldier hears the bugle call, sees the flag unfurled, hears the band play, and feels the vibration of a marching army in the depths of his very soul, then he can be said to experience the

PETER, COMMANDER-IN-CHIEF

patriotic impulse which unites his soul to his country with no other more beautiful bond than that of love. The whole military code of discipline, ceremony and honor is invoked by all armies for one reason, namely, that of uniting citizens' souls to their country. Thus the beautiful ceremony of the Angelus as well as the thrilling ceremony of the military retreat, have their purposes and definite aims in religion and patriotism.

Whilst there are some people who are constantly endeavoring to destroy every vestige of ceremony, ritual and liturgy, yet those people who are students of psychology know quite well the value of symbols in the form of ceremonies as they act upon the yearnings of the human heart. The church building itself was always regarded as a symbol of heaven—the soul's desired goal and God's own temple. St. Paul, in his picturesque sermons, described the Christians as built "upon the foundation of the prophets and the Apostles, Jesus Christ Himself being the chief cornerstone, in Whom being framed together, you grow up into a holy Temple in the Lord." In other words, St. Paul said, "You are temples of the Holy Ghost," and thus he regarded the Christian as a consecrated temple of God's own building, wherein God Himself was the architect, the builder and the indwelling Spirit of Life.

Again, the church windows, with all their beautiful colorings, depict the life of Christ, and the



Filippino Lippi

THE CRUCIFIXION OF ST. PETER.

MILITARY HONORS

very walls of the churches in the Middle Ages were so wonderfully painted with scenes from the Bible that they were termed the "*Biblia pauperum*"—the Bible of the poor. The candles, from the days of the Catacombs, were always regarded as symbols of Christ, as the "Light of the world," and taught the lesson that we as Christians should allow the light of our faith to "shine before all men." The statues were not idols in the Christian Church, they were not to be adored, and were only used as memorials which reminded the faithful of the heroes and heroines of Christianity, and inspired them to follow their saintly examples of life. The incense, used in the Mass and also at various devotions, was always a symbolism of prayer ascending before the throne of God, and never was it used in the pagan sense of offering sacrifice to a deity. The vestments worn by the priests, bishops and officers of the Mass, or in processions, devotions and religious celebrations, were deemed as the fitting garb of Christ's minister standing before the throne of his God. They were employed, not for the adornment of the priest but out of reverence for the Holy Sacrifice and for Him to Whom sacrifice is offered. The varied colors of the vestments signify the spirit of the season or of the day—sorrow, penance, hope, joy—or speak of the saint whose feast is celebrated. The actions or ceremonies of the Mass and the devotions were all intended to inspire the hearts of the

PETER, COMMANDER-IN-CHIEF

faithful with a better knowledge of God and His saints. The life of Christ was the principal motive of all Christian ceremonials, and the dramatization of His birth, life, passion and death can be vividly described from the Christmas crib to the solemn chant of Good Friday's Stations of the Cross.

Thus the ceremonies and liturgy of the Catholic Church are helpful in uplifting the heart and mind to things above our physical perception. Many ceremonies were once used in the rites of the Jewish religion, and now handed down to Christianity, they have proved their value in spiritualizing human souls by bringing them to God.

In few words, the Catholic Religion has always been a wonderful and priceless treasure! When people once study Catholicity, understand its principles and adopt it as their religion, they admit that it is the greatest treasure in the world for mankind. This may sound an exaggeration, but when we find such men as St. Paul endeavoring to destroy the Catholic Church, and afterwards living and dying for it, then we understand that it must have been valuable. When we find Cardinal Newman who, before he came into the Catholic Church, wrote his beautiful hymn, "Lead, Kindly Light," as a prayer to God that he might find the true religion, coming into the Catholic Church and becoming one of our intellectual lights, then we must admit that the Church must have some great value in itself. When we find that St.

MILITARY HONORS

Augustine, revolting and trying to avoid conclusions and endeavoring to ridicule Catholicity, is finally driven to realize the truth of Catholicity, joins the Church and becomes one of its great bishops, then too we must admit that the Catholic Church must be the guardian of truth.

Too little known indeed is the Catholic Church! If it were only known and understood, instead of being blindly hated and persecuted, then would there be "one fold and one shepherd." However, since Christ was misunderstood, was ridiculed and even persecuted, so too, as the faithful follower of Christ, the Catholic Church must undergo ridicule, misinterpretation and persecution itself. But, just as Christ rose from His grave triumphantly, so too does the Church always rise triumphantly from her apparent destruction. The unbiased mind can see in history her star-like constancy to divine truth while other religions ever restless and uncertain swing from error to error. Then he will realize that one Church in this world holds fast to the Sacred Scriptures and Traditions and never changes for novelties of philosophy or ethical sciences. Men and nations come and go, but the Catholic Church remains intact with no change of doctrine or morality. Her church buildings may take upon themselves different styles of architecture; her liturgy may be embellished with new music and prayers; her ceremony may be more resplendent; her schools and universities may ad-

PETER, COMMANDER-IN-CHIEF

vance with science in the liberal arts; and her priests, bishops, popes and people may acquire new knowledge of nature's secret forces, but the dogmatic and the moral principles of Catholicity unequivocally remain the same today as they were in the time of Christ. The impressive military ceremony of "retreat" inspires patriotism, while the solemn echoes of "Taps" reverberates to a future generation the story of a patriot's sacrifice. Similarly, the deep-toned "Angelus" bells uplift the Catholic heart to God and the chanting choirs, united with the awe-inspiring liturgy of the Mass, repeat the tragic story of Christ's sacrifice on the heights of Calvary.

CHAPTER XXIX

HEADQUARTERS AT ROME

WHEN the dust of the Battle of Antioch was settled and a clear vision into Christian Doctrine was obtained by the first members of Christ's militant forces, Peter had conquered new nations and brought many souls to the faith in Pontus, Galatia, Bithynia, Cappadocia and Proconsular Asia. From Antioch he had gone westward through Cappadocia and Galatia, and from one of the ports of Western Asia Minor left directly for the Italian shore. It is not known that Peter passed through Greece, but covering a new territory by a route of his own, he went directly westward, with Rome as his goal. It is a known fact that the great and dynamic missionary, Paul, never used this route, for he made it a rule of his missionary career "of not building upon the foundations of another," and hence covered a route which led him through Greece before he arrived in Rome.

Rome was rightfully called "Babylon," for everything there was in a state of confusion. The licentiousness of the Capital of the Roman Empire far outweighed its virtue and glory. The population of Rome was a mixed one, and the members of

PETER, COMMANDER-IN-CHIEF

the Catholic Church in the Capital belonged to many nations. The first people accepting the Christian religion were those who had been in Jerusalem on the first Pentecost, and they had naturally brought the faith with them to the Capital of the Empire. These people were to be found in the Trastevere or Jewish section of Rome, and it was in this quarter, the poorest in Rome, that Peter first made his abode. His preaching was, however, not only to these Israelites but also to the Pagans, from which class many illustrious converts were found.

The soil of Rome was furrowed deep with the vices of luxury, and according to writings of Pliny, concerning the family life in Rome, "their only boast is of their barrenness," with which followed the weakening of the very sinews of the empire. Human life was regarded as of little value, for parents publicly murdered their own children; the theaters and amphitheaters only hardened their hearts to sympathy of any kind, and the sight and flow of blood made them more anxious for such cruelties and immoralities than the pen can describe. The morals of the city were corrupt, the entire public life was corrupt, and little zeal was found for the common weal. The ruling class cried out with an unquenchable thirst for luxury and vice whilst the poor people cried out for bread and sport.

In contrast with this picture, Rome had some

HEADQUARTERS AT ROME

poets, legislators and public-spirited citizens, living according to the austere ethics of Zeno and the code of morality composed by Seneca. These persons did much to stabilize society, but the regeneration of the city as well as of the whole empire must be credited to the teaching of Christian Doctrine. For this purpose, Peter, the Commander-in-Chief, came to Rome. It must be fully understood that the first seeds of Catholicity were sown by certain Israelites who, during their visit to Jerusalem on the first Pentecost, had heard the Apostles preach and were baptized immediately, with the result that they were numbered among the first converts who carried the new religion to Rome. These converts had become famous for their good example, and concerning them it was written that they were "full of love, replenished with all knowledge" to such an extent that in the absence of a bishop they admonished one another and followed "after the things which are of peace." This group of converts was to be increased by the presence of the Commander-in-Chief, St. Peter.

The Catholic Church gradually increased, first in the Jewish synagogues and then more abundantly in the homes of Gentiles. The fact that Rome was the Capital of the whole Roman Empire was to make the Catholic Church in Rome the "Capital Church" or "Capital" of the Catholic Church throughout the entire empire, and later throughout the entire world.

PETER, COMMANDER-IN-CHIEF

The first known Christian living in Rome is said to have been Pomponia Græcina, a lady of the upper classes, who gave up her life of wealth and, clad in mourning garb, led the "new life" and became a follower of Christ. A cemetery, one of the first Christian burial places in Rome, containing the Crypt of Lucina, has been recently discovered to have belonged to this same Pomponia Græcina in the year of 43 A. D. From the epistles of St. Paul we learn that a certain Senator Pudens was one of the first Christians in Rome. It was in his house that Peter lodged, and the faithful gathered together for the Sacrifice of the Mass. This was in truth the first Cathedral in Rome.

Over the door of the Church of St. Prisca, we find the following words: "Here stands the house of Aquila and Prisca, the charitable virgin. Here Peter didst give the Word Divine to be their food; many times and oft thou didst sacrifice unto the Lord on this very spot." The place "where Peter baptized" his first converts is designated as the "Great Cemetery," and the place where the faithful venerated the "first chair occupied by Peter" can be found.

In the first ministry of Peter to Rome, he encountered the arch-enemy of Christianity—Simon, the magician. Forced out of Palestine by the definite proofs of Christ's Divinity through the miracles in the apostolic Church, Simon fled westward to Rome, where, as Eusebius the historian declares,

HEADQUARTERS AT ROME

“the arrival of Peter sufficed to ruin his great renown.” Subsequently the mighty influence of Peter overcame the chicanery of Simon, and the religion of Christ was proven as firmly founded upon no man but upon Christ, and thus Peter, as the visible representative of Christ, became an “alter Christus”—another Christ, upon which the Church was built, and against which even the gates of hell could not prevail.

Whilst Paul was assisted in his missionary endeavor by Luke, the “beloved physician” and friend, the Commander-in-Chief was likewise assisted in his propagation of Christian Doctrine by another invaluable person who proved to be none other than Mark. The former timorous youth whom Paul had refused to take with him on his hazardous journeys, was now brave in the face of persecution and followed Peter in his daily ministrations to the Romans. The sermons of Peter were not left unrecorded, for it is vouched for in the numerous writings of Christian authors that the people were not content with hearing Peter alone, but they also constrained Mark to preserve the sermons in writing for use in their churches. These sermons of Peter are said to be the present “Gospel of St. Mark,” which some early writers have called “The Memoirs, the Recollections of Peter,” because the Gospel narrative is clearly the personal testimony of Peter for his Master, “Jesus Christ, the Son of God.”

PETER, COMMANDER-IN-CHIEF

From the Epistle of Paul to the Romans, which he sent with Phœbe the Deaconess to the people of the capital city prior to his coming, we see how the first Catholics were praised as the "chosen people of God" because of their true Christian character "in loving one another" with the charity of the brotherhood. Having completed his missionary work in Greece, Paul returned to Jerusalem only to be imprisoned, and it was because of his "appeal to Cæsar" that he finally arrived in Rome as a prisoner for judgment before the court of Cæsar. After his release, in company with Doctor Luke, he made his way to Spain, whilst the Commander-in-Chief remained with his people who were soon to become victims of the brutal wrath of Nero. Little by little the Christians were accused of crimes of which they were not guilty, simply to give Nero an opportunity to declare a general persecution against the fast-growing Church of Christ. "If the Tiber rises above its banks, if the Nile does not overflow, if the skies are not clear, if the earth quakes, if famine or pestilence come, up goes the cry, 'The Christians to the lions.' "

In the midst of the bloody persecution, the Commander-in-Chief, just like his Divine Leader in the midst of suffering and death, preached a most wonderful sermon on "Faith, Hope and Charity" in his Epistle to the Catholics of the world. The helpless Christians were thrown "to the lions," but like Daniel of old, the first Pope

HEADQUARTERS AT ROME

of the Catholic Church saw the handwriting upon the Pagan walls of a new Babylon, Rome, and exclaimed, "All flesh is as grass; and all the glory thereof as the flower of the grass. The grass is withered and the flower thereof is fallen away." In few words, the Commander-in-Chief found Rome's days numbered, its virtue lost and its treasures soon to be scattered to the winds by inimical nations. The gardens of worldly pleasure would soon be destroyed and devastated, but the Catholic Church, true to its Master's spirit, was to suffer "a little" in order to be perfected, confirmed and established in the Vatican Gardens of eternal glory. The vague philosophy of a novelty-seeking world would eventually perish, but Christian Doctrine would always remain as a fundamental truth for all mankind, and in the exact and oft-quoted words of Peter, every soldier in the army of Christ was commanded:

"Sanctify the Lord Christ in your hearts, being ready always to satisfy everyone that asketh you *a reason of that hope* which is in you."

CHAPTER XXX

VICTORY

NERO had set fire to the city of Rome. His idea of making a "city beautiful" was most extravagant; to his mind the best way of ridding the city of its old buildings and narrow streets, was to destroy them by fire. The fire actually raged for six days and seven nights. It proved such a pleasing and enjoyable spectacle to the Emperor, that he played upon a musical instrument and sang most merrily "The Song of Burning Troy." The buildings fell into ruins and the poor people, who had lost their homes and possessions, were gathered together in the fields and on the hills. It was a sad sight, but most satisfactory to the Emperor! It was a golden opportunity for Nero to improve Rome and thus make himself famous as its restorer and beautifier.

The people, however, did not accept the destruction of their property with the calmness and satisfaction that their ruler had anticipated. They were incensed at such villainy and feared the yoke of heavier taxations. Nero was not slow to perceive the public discontent, and by a clever move on his part to regain the favor of the populace, he

VICTORY

openly accused the Catholics of having set fire to Rome. He gave the people circuses and licentious pleasure to appease them and win them to his cause. An edict was immediately issued whereby the Catholics were to be persecuted. Thousands of children, youths and maidens, men and women of all ages and positions in life, were tortured in the most violent manner until they actually died from their sufferings. Some were thrown into the arena to be mangled and crushed to pieces by the wild beasts, while others were nailed to crosses and thrown into fiery furnaces. Rome and its seven hills were one night made bright as day by the burning bodies of the Christians, and the cemeteries offer to this present day sufficient testimony of the violence of Nero's persecution, and proclaim the Catholic teaching with regard to Christian burial as opposed to the Pagan methods of cremation. As the Savior's Sacred Body was buried in the Holy Sepulchre, so were the bodies of faithful Catholics laid away in a "resting place" of Mother Earth to await the day of Resurrection.

During the most vehement period of Nero's persecution, the Commander-in-Chief Peter, as well as the heroic missionary Paul, had faced death bravely in the city of Rome and even went abroad on missionary labors. It was in Corinth that they met and made their last return to "ancient Rome," which was then transformed into a "new Babylon." Upon their arrival in Rome, Paul was immediately

PETER, COMMANDER-IN-CHIEF

arrested on the charge of influencing the Catholics to burn the city, and without delay he was rudely thrown into the dreadful Mamertine Prison. In the meantime Peter went about comforting his people and gave assistance to the poor. Because of his important position as the Commander-in-Chief of Christ's Army, the people begged their esteemed "Holy Father" to withdraw from the battlefield. As soldiers of Christ the Catholics of Rome were willing to die for their faith, but they wished their leader to be spared the horrors of a martyr's death. Reluctantly following the advice of his faithful warriors, the Commander-in-Chief retreated from Rome under the shades of night. He had passed through the city's gates unnoticed and was following the Appian Way toward the Campagna. Suddenly a bright light appeared. The Roman highway became the Via Crucis: A bright light similar to the one which blinded Paul on the Highway to Damascus now blinded Peter and he fell to the ground as Jesus, the Divine Leader of Heaven's Armies, stood before him. The servant recognized his Master! "Quo Vadis, Domine?—Whither goest Thou, Lord?" was the pitiful question.

Jesus turned His eyes towards the new Calvary of Rome; the brilliancy of His glory departed; the clouded moment of stern duty cast its shadow over the entire world; the broad Roman Road became in reality the narrow Way of the Cross. "Peter,

VICTORY

I am going to Rome to be crucified again," was the Savior's firm reply, and burying his face in the dust of the road, the Commander-in-Chief wept bitterly, and his words were none other than the oath-bound seal of his martyrdom. "Lord Jesus, my Lord and my God, I am going back to Rome." Entering the city of Rome his countersign was the "Sign of the Cross"; he openly confessed that he was "a follower of Christ," a Roman Catholic, and regarded merely as "a stranger" whose crime was Catholicism, he was arrested and hastily thrown into the Mamertine Prison. In the darkness of that dreary prison he found happiness, for his cell-mate was none other than Paul the Hero!

Both were sentenced to death, for they had confessed before the Court of Justice that they were "Followers of Christ." Paul was to be decapitated and Peter was to suffer an ignominious death upon a cross! Happily awaiting the day of martyrdom and proving their stamina the two great leaders of Christianity sent forth from the Mamertine Prison most wonderful letters of solicitude and comfort to their converts in the mission fields afar. In one of these letters, the Commander-in-Chief wrote pathetically concerning his approaching death, "being assured that the laying away of this, my tabernacle, is at hand, according to Our Lord Jesus Christ Who hath signified it to me." He never forgot the prophecy of His Master concerning his death: "When thou shalt be old, thou shalt

PETER, COMMANDER-IN-CHIEF

stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not." These words clearly foretold his crucifixion and death, and he meditated upon them in anticipation of the fulfillment of his Divine Leader's prophecy.

The victory was complete! The day of triumph was at hand! Carrying his cross with bravery, the Vicar of Christ walked under guard to the Circus of Nero. In the center of the arena, an obelisk from Heliopolis pointed its needle-like apex to the blue skies above and showed the Commander-in-Chief his main objective—his "home-sweet-home" in Heaven. To gain the whole world meant nothing, but to gain an eternal reward in Heaven was everything to the first Martyr-Pope!

The hours of another Calvary's agony were near at hand. Heroically stretching himself upon the cross, his last request was an act of humility. His executioners were petitioned to crucify him with his head turned towards the ground, because he did not deem himself worthy of the crucifixion which his Divine Leader and Savior had suffered. Crucified with his head turned toward the dust of the earth, the first Pope of the Catholic Church died with no nobler and more generous thoughts than he once expressed to his Master: "Lord, Thou knowest all things; Thou knowest that I love Thee!"

The tomb of the Commander-in-Chief is today next in importance to the Holy Sepulcher of the



ST. PETER'S, ROME.

VICTORY

Divine Leader. To visit the Holy Land means to visit the Holy Sepulcher in Jerusalem; to visit the historic countries of Europe would be incomplete without a visit to Peter's Tomb in Rome. Over the remains of the Commander-in-Chief there has arisen the world's greatest basilica—a true symbol of the universal Church built upon “the rock” against which even “the gates of hell” shall not prevail—and as the visitor contemplates the grandeur thereof he cannot help but realize that in the first Commander-in-Chief and his successors the heart and center of Catholicity is found. The memorable words of St. Ambrose in the fourth century describe well the position which the Commander-in-Chief occupies in the Catholic mind: “Where Peter is, there is the Church, and where the Church is, there is no death, but life eternal”—VICTORY!

TO ARMS!

SOLDIERS OF CHRIST!

You have read the story of Our Commander-in-Chief! You have followed his heroic conquests from the shores of the Sea of Galilee to the banks of the River Tiber. From the "Boat House on the Rock" at Bethsaida you have traveled to the "Eternal City" of Rome. The Capital of the Roman Empire you have found the Capital of the Roman Catholic Church, and the Commander-in-Chief you have found to be the Vicar of Christ upon earth.

May the spirit of loyalty to lawful authority be instilled in your heart and may you ever remain obedient to the successors of St. Peter!

True to your God and faithful to your country, a loyal Catholic and a noble American, may you ever advance under the guiding hand of authority to the ultimate objective of Militant Christianity—Peace with Jesus in Eternity!

LIST OF ROMAN PONTIFFS

1. ST. PETER, of Bethsaida in Galilee, Prince of the Apostles, who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred in the year 67.

	<i>Elected</i>	<i>Died</i>
2. St. Linus, M. _____	67	78
3. St. Cletus, M. _____	78	90
4. St. Clement I., M. _____	90	100
5. St. Anacletus, M. _____	100	112
6. St. Evaristus, M. _____	112	121
7. St. Alexander I., M. _____	121	132
8. St. Sixtus I., M. _____	132	142
9. St. Telesphorus, M. _____	142	154
10. St. Hyginus, M. _____	154	158
11. St. Pius I., M. _____	158	167
12. St. Anicetus, M. _____	167	175
13. St. Soterus, M. _____	175	182
14. St. Eleutherius, M. _____	182	193
15. St. Victor I., M. _____	193	203
16. St. Zephyrinus, M. _____	203	221
17. St. Callistus I., M. _____	221	227
18. St. Urban I., M. _____	227	233
19. St. Pontian, M. _____	233	238
20. St. Anterus, M. _____	238	239
21. St. Fabian, M. _____	239	253
22. St. Cornelius, M. _____	253	255
23. St. Lucius I., M. _____	255	257
24. St. Stephen I., M. _____	257	260
25. St. Sixtus II., M. _____	260	261
26. St. Dionysius _____	261	272
27. St. Felix I., M. _____	272	275
28. St. Eutychian, M. _____	275	283
29. St. Caius, M. _____	283	296
30. St. Marcellinus, M. _____	296	304
31. St. Marcellus I., M. _____	304	309
32. St. Eusebius _____	309	311
33. St. Melchiades _____	311	313

PETER, COMMANDER-IN-CHIEF

	<i>Elected</i>	<i>Died</i>
34. St. Sylvester I	314	337
35. St. Mark	337	340
36. St. Julius I	341	352
37. St. Liberius	352	366
38. St. Felix II*	363	365
39. St. Damasus I	367	384
40. St. Siricius	384	398
41. St. Anastasius I	399	402
42. St. Innocent I	402	417
43. St. Zozimus	417	418
44. St. Boniface I	418	423
45. St. Celestine I	423	432
46. St. Sixtus III	432	440
47. St. Leo I (the Great)	440	461
48. St. Hilary	461	468
49. St. Simplicius	468	483
50. St. Felix III	483	492
51. St. Gelasius I	492	496
52. St. Anastasius II	496	498
53. St. Symmachus	498	514
54. St. Hormisdas	514	523
55. St. John I	523	526
56. St. Felix IV	526	530
57. Boniface II	530	532
58. John II	532	535
59. St. Agapitus	535	536
60. St. Silverius, M.	536	538
61. Vigilius	538	555
62. Pelagius I	555	560
63. John III	560	573
64. Benedict I	574	578
65. Pelagius II	578	590
66. St. Gregory I (the Great)	590	604
67. Sabinian	604	606
68. Boniface III	607	607
69. St. Boniface IV	608	615
70. St. Deusdedit I	615	619
71. Boniface V	619	625
72. Honorius I	625	638
73. Serverinus	639	640
74. John IV	640	642
75. Theodore I	642	649
76. St. Martin I., M.	649	655

*Pope during exile of Liberius.

LIST OF ROMAN PONTIFFS

	<i>Elected</i>	<i>Died</i>
77. St. Eugene I	655	657
78. St. Vatalian	657	672
79. Adeodatus II	672	676
80. Donus I	676	678
81. St. Agatho	678	682
82. St. Leo II	682	683
83. St. Benedict II	684	685
84. John V	685	686
85. Conon	686	687
86. St. Sergius I	687	701
87. John VI	701	705
88. John VII	705	707
89. Sisinnius	708	708
90. Constantine	708	715
91. St. Gregory II	715	731
92. St. Gregory III	731	741
93. St. Zachary	741	752
94. Stephen II*	752	752
95. St. Stephen III	752	757
96. St. Paul I	757	767
97. Stephen IV	768	771
98. Adrian I	771	795
99. St. Leo III	795	816
100. St. Stephen V	816	817
101. St. Paschal I	817	824
102. Eugene II	824	827
103. Valentine	827	827
104. Gregory IV	827	844
105. Sergius II	844	847
106. St. Leo IV	847	855
107. Benedict III	855	858
108. St. Nicolas I (the Great)	858	867
109. Adrian II	867	872
110. John VIII	872	882
111. Marinus I	882	884
112. St. Adrian III	884	885
113. Stephen VI	885	891
114. Formosus	891	896
115. Stephen VII	896	897
116. Romanus	897	898
117. Theodore II	898	898
118. John IX	898	900
119. Benedict IV	900	903

*Died before his consecration.

PETER, COMMANDER-IN-CHIEF

	<i>Elected</i>	<i>Died</i>
120. Leo V	903	903
121. Christopher	903	904
122. Sergius III	904	911
123. Anastasius III	911	913
124. Landus	913	914
125. John X	915	928
126. Leo VI	928	929
127. Stephen VIII	929	931
128. John XI	931	936
129. Leo VII	936	939
130. Stephen IX	939	942
131. Marinus II	942	946
132. Agapitus II	946	956
133. John XII	956	964
134. Benedict V	964	965
135. John XIII	965	972
136. Benedict VI	972	973
137. Donus II	973	973
138. Benedict VII	975	984
139. John XIV	984	985
140. John XV	985	996
141. Gregory V	996	999
142. Sylvester II	999	1003
143. John XVI or XVII	1003	1003
144. John XVII or XVIII	1003	1009
145. Sergius IV	1009	1012
146. Benedict VIII	1012	1024
147. John XVIII or XIX or XX	1024	1033
148. Benedict IX	1033	1044
149. Gregory VI	1044	1046
150. Clement II	1046	1047
151. Damasus II	1048	1048
152. St. Leo IX	1049	1054
153. Victor II	1055	1057
154. Stephen X	1057	1058
155. Nicholas II	1059	1061
156. Alexander II	1061	1073
157. St. Gregory VII	1073	1085
158. B. Victor III	1087	1087
159. B. Urban II	1088	1099
160. Paschal II	1099	1118
161. Gelasius II	1118	1119
162. Callistus II	1119	1124
163. Honorius II	1124	1130

LIST OF ROMAN PONTIFFS

	<i>Elected</i>	<i>Died</i>
164. Innocent II	1130	1143
165. Celestine II	1143	1144
166. Lucius II	1144	1145
167. B. Eugene III	1145	1153
168. Anastasius IV	1153	1154
169. Adrian IV	1154	1159
170. Alexander III	1159	1181
171. Lucius III	1181	1185
172. Urban III	1185	1187
173. Gregory VIII	1187	1187
174. Clement III	1187	1191
175. Celestine III	1191	1198
176. Innocent III	1198	1216
177. Honorius III	1216	1227
178. Gregory IX	1227	1241
179. Celestine IV	1241	1241
180. Innocent IV	1243	1254
181. Alexander IV	1254	1261
182. Urban IV	1261	1264
183. Clement IV	1265	1268
184. B. Gregory X	1271	1276
185. B. Innocent V	1276	1276
186. Adrian V	1276	1276
187. John XIX or XX or XXI	1276	1277
188. Nicholas III	1277	1280
189. Martin IV	1281	1285
190. Honorius IV	1285	1287
191. Nicholas IV	1288	1292
192. St. Celestine V*	1294	1294
193. Boniface VIII	1294	1303
194. B. Benedict X or XI	1303	1304
195. Clement V	1305	1314
196. John XX or XXI or XXII	1316	1334
197. Benedict XI or XII	1334	1342
198. Clement VI	1342	1352
199. Innocent VI	1352	1362
200. B. Urban V	1362	1370
201. Gregory XI	1370	1378
202. Urban VI	1378	1389
203. Boniface IX	1389	1404
204. Innocent VII	1404	1406
205. Gregory XII*	1406	1409
206. Alexander V	1409	1410

*Resigned.

PETER, COMMANDER-IN-CHIEF

	<i>Elected</i>	<i>Died</i>
207. John XXII or XXIII or XXIV*.....	1410	1415
208. Martin III or V	1417	1431
209. Eugene IV	1431	1447
210. Nicholas V	1447	1455
211. Callistus III	1455	1458
212. Pius II	1458	1464
213. Paul II	1464	1471
214. Sixtus IV	1471	1484
215. Innocent VIII	1484	1492
216. Alexander VI	1492	1503
217. Pius III	1503	1503
218. Julius II	1503	1513
219. Leo X	1513	1521
220. Arian VI	1522	1523
221. Clement VII	1523	1534
222. Paul III	1534	1549
223. Julius III	1550	1555
224. Marcellus II	1555	1555
225. Paul IV	1555	1559
226. Pius IV	1559	1565
227. St. Pius V	1566	1572
228. Gregory XIII	1572	1585
229. Sixtus V	1585	1590
230. Urban VII	1590	1590
231. Gregory XIV	1590	1591
232. Innocent IX	1591	1591
233. Clement VIII	1592	1605
234. Leo XI	1605	1605
235. Paul V	1605	1621
236. Gregory XV	1621	1623
237. Urban VIII	1623	1644
238. Innocent X	1644	1655
239. Alexander VII	1655	1667
240. Clement IX	1667	1669
241. Clement X	1670	1676
242. Innocent XI	1676	1689
243. Alexander VIII	1689	1691
244. Innocent XII	1691	1700
245. Clement XI	1700	1721
246. Innocent XIII	1721	1724
247. Benedict XIII	1724	1730
248. Clement XII	1730	1740
249. Benedict XIV	1740	1758

*Resigned.

LIST OF ROMAN PONTIFFS

	<i>Elected</i>	<i>Died</i>
250. Clement XIII	1758	1769
251. Clement XIV	1769	1774
252. Pius VI	1775	1799
253. Pius VII	1800	1823
254. Leo XII	1823	1829
255. Pius VIII	1829	1830
256. Gregory XVI	1831	1846
257. Pius IX	1846	1878
258. Leo XIII	1878	1903
259. Pius X	1903	1914
260. Benedict XV	1914	1922
261. Pius XI	1922	1939
262. Pius XII	1939	

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CHRONOLOGY

Call to Apostleship.....	31 A. D.
Primacy Conferred by Christ.....	32 A. D.
Primacy Confirmed by Christ.....	34 A. D.
Pentecostal Sermon.....	34 A. D.
Imprisonment in Jerusalem.....	34 A. D.
Residence in Jerusalem.....	34 to 37 A. D.
Confirmation Administered in Samaria, etc.	34 A. D.
First Conference with St. Paul.....	37 A. D.
Leaves Jerusalem.....	37 A. D.
Missionary Work in Lydda, Joppe and Cæsarea.....	37 A. D.
Pontificate Begins in Antioch.....	37 A. D.
Missionary Work in Asia Minor, Pontus, Galatia, Cappadocia and Bithynia.....	37 to 43 A. D.
Leaves Antioch.....	43 A. D.
Visits Jerusalem and Imprisoned.....	43 A. D.
Leaves Jerusalem.....	45 A. D.
Pontificate Begins in Rome.....	45 A. D.
Leaves Rome (Banishment of Jews and Christians).....	49 A. D.
Missionary Work in Britain, Carthage, Alexandria and Thebes.....	50 A. D.
Arrives in Jerusalem (Council of Jerusalem)	51 A. D.
Return to Rome (Upon Death of Claudius, who had Banished Jews and Christians from Rome).....	54 A. D.
Met St. Paul in Rome.....	56 A. D.
Rome Burned by Nero.....	64 A. D.
"Quo Vadis" on the Appian Way.....	65 A. D.
St. Peter's Crucifixion.....	66 or 67 A. D.

PAPAL QUESTIONNAIRE

When did St. Peter die as a martyr?

July 29th of the year 66 or 67 A. D.

Where was St. Peter crucified?

He was executed "inter duas metas" (between the two metae or goals), that is, in the spina, or middle line of Nero's Circus, at an equal distance from the two end goals; in other words, he was executed at the foot of the Obelisk, which now towers in front of his great Church.

Where were the remains of St. Peter buried?

1st: Close to Nero's Palace on the Vatican in a simple roadside sepulcher.

2nd: Oriental Christians disinter the body of St. Peter and carry it along the Appian Way for about two miles distance.

3rd: Roman Christians overtake the Orientals and and secretly bury the remains in a deep pit "Fossa" on the very spot where they remain for one year and seven months. Pope St. Damasus left an inscription in the Basilica Platonica on the back of the high altar of St. Sebastian which states that it was there the bodies of Peter and Paul rested after being seized from the Oriental Christians who planned to carry them away.

4th: When Heliogabalus enlarged the Circus at the Vatican, Pope Calixtus removed the body of St. Peter to its former resting place on the Appian Way (third century).

5th: Pope St. Stephen (257) hiding in this cemetery was martyred and the remains of St. Peter were once more removed from the Appian Way Cemetery to the original tomb on the Vatican.

PAPAL QUESTIONNAIRE

6th: The Emperor Constantine in 324 began the erection of the first basilica over the tomb.

7th: This Basilica was gradually removed, first by Nicholas V (1450), then by Julius II (1506) and finally by Paul V (1605).

8th: The present Vatican Basilica now overshadows the Tomb of St. Peter. Above the tomb is found the high altar of St. Peter.

What is St. Peter's Confession?

The Tomb of St. Peter to which the early Christians came to ask St. Peter's help and to prepare themselves for martyrdom was known as the "Confession of St. Peter" and was always regarded as the very heart of the Catholic Church. St. Ambrose says: "Where Peter is, there is the Church, and where the Church is, there is no death, but life eternal."

What is Peter's Altar?

It is said to be the very altar upon which St. Peter said Mass in the house of Senator Pudens, and is now enclosed in the high altar of the Lateran Basilica in Rome.

What is Peter's Chair?

The chair has four solid legs of yellow oak, united by horizontal bars of the same material. In these legs are fixed the iron rings, which make the whole a "sedia gestatoria," such as those used in the time of Claudius by the Roman Senators. The four oak legs are much eaten away by age and have had pieces cut from them as relics. These time-worn portions have been strengthened and rendered more ornamental by pieces of dark acacia wood, which form the whole interior part of the chair. The panels of the front and sides and the row of arches with the tympanum above them, which forms the back, are also composed of this wood. The oak framework appears to be of quite distinct antiquity from that of the acacia portions with their

PETER, COMMANDER-IN-CHIEF

ivory decorations. Cardinal Wiseman supposed this to be the ivory curule chair of the Senator Pudens. It is now found in the apse of the east end of the Vatican Basilica within the seat of the bronze throne some seventy feet above the pavement and supported by four colossal figures representing the four Doctors of the Church. Tradition asserts that it was actually used by St. Peter.

What is St. Peter's Statue?

It is a bronze statue of the saint near his tomb. It was made in the sixth century during the reign of Pope Symmachus and not the work of Arnolfo di Cambio in the thirteenth century—according to DeRossi.

Lanciani, the archaeologist, says: "The statue is not the Capitoline Jupiter transformed into an apostle; nor was it cast from the bronze of that figure; it never held the thunderbolt in place of the keys of heaven. The statue was cast as a portrait of St. Peter; the head belongs to the body; the keys and the uplifted fingers of the right hand are essential and genuine details of the original composition."

What are Peter's Chains?

The chains with which Peter is said to have been bound in the prison of Jerusalem and the chains which had held him bound in the Mamertine Prison of Rome. The relics are preserved in the Church of St. Pietro in Vincoli on the Esquiline Hill.

What is the Feast of St. Peter?

From the writings of Prudentius, the Christian Poet, we learn that the Feast of St. Peter and St. Paul was celebrated in Rome in the year 400 for the purpose of commemorating the martyrdom of the two apostles. It is yearly celebrated and is of special significance to every Pontiff occupying the Chair of Peter (June 29th).

PAPAL QUESTIONNAIRE

What is the Fisherman's Ring?

It is a ring made of the purest gold and upon it is engraved the picture of St. Peter fishing from a boat in the Sea of Galilee as well as the name of the reigning Pope. It is one of the chief insignia of papal authority and every important document emanating from the Sacred College is stamped with the "Seal of the Fisherman's Ring." The custom of wearing the ring goes back to the days of St. Peter and it was Pope Clement IV in the year 1265 who first introduced the phrase "Under the Fisherman's Ring" in the letters coming from the Pope. When the Pope dies the ring is immediately removed from the Pope's finger by the Cardinal Chamberlain and broken into pieces to avoid any possible forgeries during the Holy See's vacancy.

What is the Tiara?

It is the crown of the Pope and is shaped like a dome with three golden bands running around it at equal distances and a cross surmounts it. The Pope receives the right to wear the tiara at his coronation and he exercises this right only on solemn occasions. The so-called "triple crown" symbolizes the three-fold power of the Pope, which is expressed in the words of his coronation: "Receive the tiara with three crowns, and know that you are Father of Kings and Princes, Ruler of the World, Vicar on Earth of Our Saviour Jesus Christ, to Whom is honor and glory forever and ever, Amen."

What is the Crozier or Pastoral Staff?

The Crozier or Pastoral Staff, commonly used by every Bishop, is not used by the Pope. This custom of not using a pastoral staff, according to tradition, began when St. Peter sent St. Eucharius to Treves and presented him with his own personal staff as an accommodation. The staff was never returned and in order to perpetuate the generosity of St. Peter towards his fellow-laborer to the Teutonic race, all the Popes have never used the crozier or pastoral staff.

PETER, COMMANDER-IN-CHIEF

What does the term "Pope" signify?

The term "pope" (papa) has always been used in the East to designate simple priests, but in the Western Church it seems from the very beginning to have been restricted to bishops and in the fourth century became the distinctive title of the Roman Pontiff. The word "pope" is nothing else but the English form of the Eastern term "father." In the Slave-Russian dialect the word is exactly as our own; in the Wallachian language it is "popa"; in the Hungarian it is "pap"; and in the old German it is "pfaff." In the English language "Our Holy Father" is the common term of endearment applied to the Roman Pontiff as the Spiritual Father of the Faithful of Christ.

What does the title "Servus Servorum Dei" signify?

It was Pope Gregory the Great (590) who wished to put to confusion the ambitious yearning of many ecclesiastics for high-sounding titles, who termed himself so humble a person as the "Servant of the Servants of God." It is a known fact that Pope Gelasius used it many years before, but to Pope Gregory the Great must be given the credit of using this title as the superscription on certain documents emanating from the Holy Father.

What is the nationality of the Popes?

Over two hundred Popes have either been Romans or natives of Italy; 15 Frenchmen; 9 Greeks; 7 Germans; 5 Asiatics; 3 Africans; 3 Spaniards; 2 Dalmations; 1 Hebrew; 1 Thracian; 1 Dutchman; 1 Portuguese; 1 Candiot; and 1 Englishman.

Why does the Pope reside in Rome?

Once as the center or capital of the Roman Empire, Rome was adjudged as the proper capital of the Catholic Church which spread out over the entire Roman Empire. The first center of Catholicity was Jerusalem, then Antioch,

PAPAL QUESTIONNAIRE

and finally Rome. For seventy years, however, the Popes lived at Avignon in France and this is generally spoken of in ecclesiastical history as the "Babylonian Captivity" of the Papacy. To-day Rome acts satisfactorily as the pivotal center of Catholicity, and the traditions of the past give us every assurance of retaining it as the "capital" of the Catholic Church. Sanctified by the blood of the martyrs of early Christianity and consecrated by the presence of St. Peter—the First Pope—there is little reason to doubt that paganism wrought decadence whilst Catholicity made Rome "the eternal city."

What is a Papal Bull?

It is one of the Documents which comes from the hands of the Holy Father. The word "Bulla," in English "bull," is the name which in the time of the Roman Emperors meant an ornamental badge of freedom, and hence because this document bears the pontifical insignia together with a number of seals and strings hanging from the outer cover of the document, it is called a "Papal Bull."

What is the garb of the Pope?

The ordinary daily dress of the Holy Father consists of a long white cassock with a cape; around the waist is a broad cincture; a rochet of the same color as the cassock, a purple mozetta, a stole ornamented and displaying the papal insignia, a pectoral cross and a pair of crimson colored sandals marked with a cross. He also wears the "solideo" or little white skull cap which is removed when celebrating Mass.

What is the Sedia Gestatoria?

A throne-like chair which is carried aloft upon the shoulders of the several attendants. It is used in certain processions in which the Pope participates and occupies the chair.

PETER, COMMANDER-IN-CHIEF

What does "Salutem et Apostolicam Benedictionem" signify?

This phrase usually opens the papal documents which are called "Bulla." Pope St. Clement is said to have been the originator of this phrase but Pope John V in the seventh century first used it upon the Pontifical letters. Literally translated it means: "Health and Apostolic Benediction," which the Pope naturally bestows upon mankind.

What is meant by the "Temporal Power" of the Pope?

It refers to the power exercised by the Pope over the temporalities either donated to or acquired by the Popes. The chief acquisitions were those which embraced considerable estates in Rome and the surrounding territory, in the country of the Sabines, in Picenum, in the neighborhood of Ravenna, in the Campania, Apulia and Bruttii, in Gaul and Illyricum as well as in the islands of Corsica, Sardinia and Sicily. The income from these temporalities was chiefly used in alleviating the needs of the poor, orphans and afflicted humanity, propagating the faith in foreign lands, staying off the incessant incursions and attacks of warring nations who vainly sought to destroy Rome and Italy, and sometimes in paying the price of immunity to the Lombards when military protection failed. The Roman Catholic Church in holding these temporalities and dispensing the profits thereof, was according to the biographer of Gregory the Great "like a granary open to all," and the Pope became the Father of the Family of Christ and dispensed the income of his worldly goods to good purpose throughout the world.

What were the Papal States?

A group of countries or states concentrated in Italy and over which the Pope actually ruled as a King. These Papal States were part of the temporalities either donated to or acquired by the Papacy, and which naturally required a governmental administration for their successful existence

PAPAL QUESTIONNAIRE

and protection against the avarice and hatred of inimical nations. The spoliation of these Papal States was completed in 1870 and the Law of Guarantees was nothing more than a sop thrown to the conscience of Christendom. Unceasingly did the Papacy protest against the spoliation, and the idea of the Pope making himself a "prisoner of the Vatican" was ever an open protest against the crime and a proof that the Pope must be independent in the high office which he holds towards the whole of Christianity and the entire world. Under the benign influence of His Holiness, Pope Pius the Eleventh, whose erudition and sanctity, administrative ability and diplomacy, justice and charity, as well as his constant prayer have eventually brought order out of chaos, we find the Church and State once more at peace and the Pontiff's sovereignty assured.

What is "Peter's Pence"?

The yearly collection taken up throughout the entire world for the Holy Father for the maintenance of his administration in Rome as well as to support the missions and the needs of the Church throughout the entire world.

What is meant by the "Infallibility" of the Pope?

The Vatican Council teaches: "When the Roman Pontiff speaks *ex cathedra*—that is, when he, using his office as pastor and doctor of all Christians in virtue of his Apostolic office defines a doctrine of faith or morals to be held by the whole Church, he by the divine assistance, promised to him in Blessed Peter, possesses that infallibility with which the Divine Redeemer was pleased to invest His Church in the definition of doctrine on faith and morals." In private life concerning merely historical or scientific matters, the Pope may err like other men, but when he defines Christian Doctrine he dare not deviate one iota from Christ's Teaching and therefore must be infallible in his definition of "Doctrine on Faith and Morals."

PETER, COMMANDER-IN-CHIEF

What is the daily life of the Pope?

As an example of the strenuous life of the Holy Father, we herewith give the exemplary daily routine of the late pontiff, His Holiness Pope Pius XI, who labored indefatigably until the very day of his death:

- 7:00 A. M.—Rise.
- 7:30 A. M.—Celebrate Mass.
- 8:30 A. M.—Breakfast.
- 9:00 A. M.—Receive the Cardinal Secretary of State for Conference.
- 10:00 A. M.—Conduct Private Audiences.
- 12:00 A. M.—Conduct Official Semi-Private Audiences.
- 2:30 P. M.—Dinner.
- 3:00 P. M.—Walk in Vatican Gardens.
- 4:00 P. M.—Prayer and Spiritual Reading.
- 5:30 P. M.—Conduct Afternoon Audiences.
- 8:00 P. M.—Prayer in Private Chapel; Recitation of Rosary with Secretaries.
- 8:30 P. M.—Supper.
- 9:00 P. M.—Conference with Secretaries.
- 10:00 P. M.—Retire to private library. Of these hours, the late pontiff remarked, "These are my finest hours. I am undisturbed and in absolute quiet and peace I can go through my papers and reports and make my decisions."
- 1 to 2 A. M.—Retire to sleeping apartments.

The Holy Father's daily work was to contact every nation in the world and to share every burden of humanity. Pope Pius XI performed his life's work for the honor of Catholicism and the greater glory of God. He conceived his office as something above and apart from his old life and his former friends. His entire life belonged to the Church and every minute of his waking hours were spent

PAPAL QUESTIONNAIRE

in Catholic Action. When he retired to his library or private apartments, he was cut off from the world as a monk praying in his cell.—Courtesy of Frazier Hunt.

Can a Catholic be true to a true American Citizen and still be loyal to the Pope?

YES! The proof of the Holy Father's neutrality was proven conclusively in the late war (the Great World War) when Catholics proved their patriotism and loyalty to their respective countries by serving under the flag of their own country. Even though Catholics were fighting against each other, nevertheless the Holy Father did not take sides with any one nation in the war and thus showed all mankind that a Catholic can be a real patriot and serve his country and at the same time pledge allegiance in spiritual matters to the Holy Father. The test of true American Citizenship upon practical Catholics has never failed, for the fact that they are good, true and loyal Catholics makes them patriotic and true Americans.

INDEX

INDEX

AMMUNITION FROM THE ARSENAL OF TRUTH

A

Academy, 112
 Acts of the Apostles, 114
 Aeneas, 129
 Alexander the Great, 35, 41
 Alexandria, 128
 Alphaeus, 13
 Alps, 25
 Ambrose, Saint, 189
 American Flag, 155
 Annas, 80, 81, 108
 Ananias, 114
 Andrew, Saint and Apostle, 2, 9,
 29, 32, 38, 47
 Angelus, 171
 Antipas, Herod, 24
 Antioch, 122, 135, 140
 Apostles' Creed, 155
 Apostles, the Twelve, 47
 Appian Way, 186
 Arabia, 84, 126
 Archias, 105
 Architecture, 175
 Aristotle, 167
 Army Chaplain, 26
 Army, Christian, 32
 Army, French, 151
 Army, English, 159
 Asia, 41, 139
 Ascension of Christ, 100
 Aquila, 180
 Athens, 17, 112
 Augustine, Saint, 175
 Austerlitz, 159

B

Babylon, 17
 Babylon of Rome, 177
 Baptism of Christ, 28, 148
 Baptism of John, 28
 Baptism, Sacrament of, 124, 161
 Barnabas, 114, 126, 135, 137, 148
 Barsabas, 149
 Bartholomew, Saint and Apostle,
 33, 47
 Basil, Saint, 105
 Beautiful Gate, 105
 Beloved Disciple, 76
 Beloved Physician, 181
 Beloved Son, 29
 Ben Fabi, Israel, 136
 Bethlehem, 22
 Bethany, 30
 Bethsaida, 1, 5, 15, 38, 42
 Bezetha, 136
 Bible, 152, 156
 Biblia Pauperum, 173
 Bithynia, 139
 Bishop or Overseer, 47
 Blessed Sacrament, 162
 Body of Christ, 62, 76
 Breaking Bread, 104
 Bread of Heaven, 61, 162
 Bread of Life, 61
 Brutus, 63, 79
 British Museum, 151

C

Cadmus, 112
 Cæsar, Julius, 54, 63, 79

INDEX

Cæsaria, 130
 Caiphas, 81, 108
 Caligula, 128, 135
 Calvary, 30, 71, 77
 Campagna, 186
 Cana, 12, 34
 Candace, Queen, 125
 Candles, 173
 Cappadocia, 139
 Capharnaum, 1, 17, 25, 37, 61
 Capital of Catholic Church, 179
 Catholic Church, 175
 Catholic, 143
 Catechism of Christian Doctrine, 152
 Celibacy, 40
 Cemetery of Rome, 180
 Cephas, 32, 144
 Charon, 125, 142
 Christmas Crib, 174
 Christian Doctrine, 152
 Christians to the Lions, 182
 Chrysostom, Saint, 105
 Chusa, 89
 Christians, 123, 143
 Cicero, 105
 Circumcision, 147
 Circus of Nero, 188
 Claudius, 135
 Clement, Pope and Martyr, 154
 Cletus, Pope and Martyr, 154
 Cnef, 166
 Code of Morality, 169
 Communion, Daily, 104
 Communion of Saints, 156
 Commandments of God, 168
 Commandments of Church, 169
 Confession, Sacrament of, 94, 161
 Converts, Jewish, 149
 Converts, Greek, 146, 149
 Converts, Gentile, 146, 149
 Converts, Roman, 179
 Cornelius, 126, 130, 133
 Corinth, 24
 Council of Jerusalem, 147, 149

Creator, 20
 Creed, Apostles', 156
 Cross of Christ, 58
 Cross of Peter, 188
 Croesus, 11
 Crypt of Lucine, 180
 Cyprus, 122

D

Damascus, 17, 45, 52, 126
 Daniel, 182
 Danube River, 24
 Daphne, 142
 David, 111, 160
 Deacons, 120
 Decalogue, 167
 Dead Sea, 49
 Demosthenes, 99
 Doctrine, Christian, 152
 Doctrine of Apostles, 104
 Dorcas, 129
 Druids, 166

E

Easter, 85
 Egypt, 151
 Elizabeth, 22, 51
 Elias, 64, 66
 Emmaus, 92
 Ethiopia, 125
 Eucharist, Holy, 93, 161
 Euphrates River, 24
 Extreme Unction, Sacrament of, 161
 Eusebius, 180

F

Fabi, Israel Ben, 136
 Famine in Jerusalem, 135
 "Feed my Sheep," 98
 Flag, American, 155

G

Galatia, 139
 Galilee, Sea of, 1, 24, 54

INDEX

Gamaliel, 117
 Gentiles, 133
 Gethsemane, 79
 Golden Gate, 105
 Golgotha, 82
 Good Samaritan, 134
 Good Shepherd, 134
 Good News, 44
 Good Friday, 174
 Gordian Knot, 41
 Gospel, 44
 Greece, 177
 Greeks, 128, 142
 Græcina Pomponia, 180

H

Heliopolis, 188
 Herod Agrippa, 135, 139
 Herod, Antipas, 24, 135
 Herodias, 50
 Hermon, Mount, 64
 Holy of Holies, 128
 Holy City, 71
 Holy Communion, 93, 161
 Holy Ghost, 37, 172
 Holy Name, 109
 Holy Orders, Sacrament of, 161
 Holy Place, 71
 Holy Sepulcher, 86
 Holy Thursday, 77
 Holy Women, 87

I

I. H. S., 20
 Images, 173
 Infallibility, 147
 Incense, 173
 Iota, 20
 Israelites, 61, 128

J

James, Saint and Apostle, 9, 13,
 36, 46, 47, 136, 148
 Janiculum, 25

Jeremias, 64
 Jericho, 30
 Jerusalem, 17, 71, 147
 Jesus, Name of, 20, 109
 Joanna, 89
 Joel, 102
 John the Divine, 9, 47, 116
 John the Baptist, 14, 17, 26, 50,
 53
 Jonas, 2, 7, 9
 Joppe, 125, 129, 131
 Joseph, 12, 19
 Jordan River, 14, 28, 30
 Juda, 22
 Jude, Saint and Apostle, 13, 46,
 47
 Judas, 47, 63, 69, 76, 79, 95, 140
 Julius Cæsar, 35
 Julian the Apostate, 144

K

Keys of Heaven, 65
 King of Israel, 33

L

Lamb of God, 31, 52
 Last Supper, 76
 Lead Kindly Light, 130
 Leo XIII, Pope, 113
 Libanus, Mt., 2, 25, 58
 Linus, Pope and Martyr, 154
 Liturgy, Catholic, 152
 Luke, Saint and Evangelist, 113,
 182
 Lucine, Crypt of, 180
 Lycurgus, 166
 Lydda, 125, 129

M

Macherus, Prison of, 49
 Manna, 61
 Magdala, 13

INDEX

Mara, 84
 Mamertine Prison, 187
 Mark, Saint and Evangelist, 80, 137, 181
 Mary, Blessed Virgin, 100
 Mary Magdalene, 29, 69, 85, 88
 Mary Salome, 85
 Mary, Mother of John, 85
 Mary, Mother of Mark, 137
 Marriage, 36
 Matrimony, Sacrament of, 161
 Matthew, Saint and Evangelist, 13, 45, 47
 Mass, the First, 76
 Mass, Sacrifice of, 76
 Magician, Simon, 123, 181
 Mediterranean Sea, 24, 122
 Messiah, 20
 Messianic Prophecies, 22, 33, 121
 Memoirs of Peter, 181
 Minos, 166
 Machiavelli, 112
 Millet, 171
 Miracles of Jesus, 36, 38, 39, 40, 44, 55
 Miracles of Peter, 106, 116, 129, 130
 Misenium, 24
 Morality, Christian, 152, 169
 Moses, 33, 66, 84, 99, 167
 Moab, 49
 Mount of Temptation, 31

N

Napoleon, 159
 Nazareth, 12, 19, 33, 126
 Negro Missionary, 125
 Nero, Emperor, 135, 184
 Newman, Cardinal, 130, 174
 Nicodemus, 37
 Nile River, 182

O

Obelisk, 188
 Ohain, Sunken Road of, 159

Olivet, Mount, 100
 Orentes River, 122
 Orphans, 119
 Original Sin, 28

P

Palm Sunday, 71
 Paul, Saint, 121, 126, 135, 138, 143, 144, 150, 177, 182, 185, 187
 Passover, Jewish, 36, 55, 73
 "Peace be to you," 93
 Penance, Sacrament of, 93
 Pentecost, 101
 Perea, 135
 Persecution of Jews, 128
 Persecution of Catholics, 175
 Philip, Saint and Apostle, 11, 32, 36, 47
 Philip the Deacon, 120, 123, 130
 Pharisees, 69
 Phoebe, 182
 Phoenicia, 122
 Pictures, Holy, 173
 Pilate, 81
 Plato, 112, 167
 Pliny, 178
 Pomponia, Græcina, 180
 Pope, Name of, 153
 Prisca, 180
 Prison of Macherus, 49, 84
 Prison of Jerusalem, 138
 Prison of Rome (Mamertine), 187
 Promised One, 21, 26, 31
 "Prince," Machiavelli's, 112
 Prophets, 22, 33, 121, 156
 Precepts of Church, 170
 Pudens, Senator, 180
 Pythagoras, 166

Q

"Quo Vadis," 186

INDEX

R

Ravenna, 24
 Real Presence, 68
 Recollections of Peter, 181
 Republic, Plato's, 112
 Redeemer, 20
 Resurrection of Christ, 99, 107
 Rhine River, 24
 Rhode, 137
 "Rock, Upon this," 65
 Rome, 17, 177, 179
 Rome "another Babylon," 177
 Roman Empire, 24
 Roman Navy, 24
 Roman Obedience, 179
 Roman Soldiers, 86
 Rosetta Stone, 151
 Rubicon River, 54
 Rufinus, 158

S

Sabbath Candles, 8
 Sacrament of Baptism, 124, 161
 Sacrament of Confirmation, 161
 Sacrament of Holy Eucharist, 161
 Sacrament of Penance, 161
 Sacrament of Extreme Unction, 161
 Sacrament of Holy Orders, 161
 Sacrament of Matrimony, 161
 Sacraments, Seven, 161
 Sacrifice of Mass, 180
 Sadducees, 108
 Samaria, 37
 Salome, 12, 50
 Sanhedrin, 30
 Saphira, 114
 Satan, 30
 Savior, 20
 Saul of Tarsus, 23, 137, 143
 Scriptures, 175
 Senate Chamber, 79
 Seneca, 179
 Sephoris, 12, 18

Sharon, 129

Sidon, 45
 Sigma, 20
 Simeon, 46
 Simon the Tanner, 130
 Simon the Magician, 123, 181
 Simon-Peter, 13, 47, 97
 Simon Zelotes, 47
 Silas, 149
 Silpius, Mount, 142
 Sharon, 129
 Sinai, Mount, 167
 Socrates, 49
 Solon, 112, 166
 Son of God, 33, 55, 59
 Sons of Thunder, 11, 66
 Song of Burning Troy, 184
 Soter, 20
 Spain, 182
 Spartan Mothers, 30
 Stained Glass, 172
 Statues, 173
 Stations of Cross, 174
 Stephen, First Martyr, 119, 120, 141
 Styx, River, 142
 Syrians, 142

T

Tabernacle, 67
 Tabitha, 129
 "Tapps," 176
 Tarsus, 127
 Taxes, 45
 Temple, 36, 105, 117, 128
 Temple of Holy Ghost, 164, 172
 Ten Commandments, 148, 167, 168
 Theta, 20
 Theos, 20
 Thomas, Saint and Apostle, 47, 94
 Tiberias, 18, 23, 44
 Tiber River, 182

INDEX

Titus, 148
Tradition, 152
Thanksgiving Day, 111
Trastevere, 178
Trinity, Blessed, 35
Troy, 184
Tyre, 17, 24, 45

U

Unclean Meats, 132
Universities, Catholic, 175
Upper Room, 100
"Utopia," More's, 112

V

Vessel of Election, 127
Vestments, Liturgical, 173

Vincent de Paul, St., 129
Vishnu, 166

W

Washing of Feet, 73
Waterloo, 159
Wellington, 160
Word Made Flesh, 29

Z

Zachary, 22, 51
Zebedee, 9, 12, 39
Zelotes, Simon, 47
Zeno, 179
Zoroaster, 166

